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G. C. RANKIN, D. D., EDITOR.

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Editorial.

UNDER THE JUNIPER TREE.

Elijah had won a great victory over the prophets of Baal on Mount Carmel. He had prevailed upon the King to submit the claims of God and those of the prophets of Baal to an ocular test in the presence of all the people. When the test came the prophets of Baal made a dismal failure, but the God of Elijah heard his prayer, came down and consumed the sacrifice with fire. The people were frantic with delight. It was a great day in Israel. Following the test Elijah called upon God for rain, and his prayer reached the seat of power, and a great rain drenched the parched earth. The prophets of Baal were slain at the foot of the mountain, and Ahab, the King, drove swiftly to his capitol to relate the events of the day to Jezebel. She was thrown into a fury of temper and made dire threats against the life of Elijah. For once in his life he seems to have been filled with fear, and he fled with all possible speed into the heart of the wilderness. Exhausted and overcome with hunger and weariness, he flung himself down upon the ground under the branches of a juniper tree and prayed God that he might die. He said: "It is enough; now, O Lord, take away my life, for I am not better than my fathers."

How many of us have had the same experience of Elijah while resting under that juniper tree? Even the best of men sometimes become discouraged. The burdens of life press us so sorely that we are willing to seek relief in death. Sickness of body overtakes us, we have no appetite, the fever burns our brows until they are scorched, pain racks the nerves until sleep takes its departure, and we sometimes see nothing in life worth the effort to live longer. Or the tide of fortune turns against us, the future grows dark and lowering and the gateways to success close against us. Our cherished hopes perish, we lose heart and would rather die and get rid of it all than live longer. Or those upon whom we have depended for succor and support in times of emergency fail us. They prove false to promises, and when we most need them they turn the cold shoulder to us and leave us to bear the brunt solitary and alone. And when we reach the end of our endeavor and see no way out of the difficulty, we often prefer to fly to the wilderness and crave to be relieved of life's oppression. In despair we seek the shade and quiet of some juniper tree and brood with terror over our fate. Such experiences often come to some of God's truest and most devoted children. It is not a normal experience, but it is real and the poignancy of it none the less easy to turn aside. We imagine that we are alone and there is none to help, and we pine and bemoan our apparent fate. Like Elijah, we forget former successes and wrap ourselves with the mantle of gloomy forebodings.

But we are to remember that God does not forsake us, even far out in the wilder-

ness desiring to die alone under some juniper tree. Elijah dropped off into sweet slumber, forgot his burden, and when he awoke God had been there and prepared him a table in the desert. The bread and the cruse of water were at hand. He arose and refreshed himself and went on his mission of further service. The God of Elijah still lives, and he keeps his eye upon his discouraged children. He knows when they are cast down, disheartened and overwhelmed. He sometimes permits them to come into just such experiences in order to show them their own weakness and his readiness to deliver them. Some of our greatest blessings come to us right in what we believe to be our most humiliating defeats and dismal failures. When we often reach the limit of our hope and purpose and find no help, we wake up and look around and find relief at hand. God visits us, even under the juniper tree experience, and provides us with bread and water—yes, the bread and water of life. And we always come out of such experiences strengthened and better prepared for larger service. They bring us closer to the source of our help. All these events are but factors in our better training for a life of obedience and devotion. How sweet it is to know that when we are pursued into the wilderness by doubts and fears and foes, and when our hearts are breaking, God meets us and talks face to face with us. Cheer up, then, thou child of misfortune, cast down and discouraged; for there is help near at hand in One whom no enemy can conquer and whose resources are as bountiful in the wilderness as out upon the fruitful fields. He will never leave nor forsake thee. When thy day is the gloomest and thy night is the darkest, He is the closest to thee to minister to thy wants and to set thee upon foot and start thee out upon other missions of victory.

THE CHRONICLE'S ESTIMATE OF BISHOP CANDLER.

The Houston Chronicle, which is one of the live papers of Texas, recently gave us an editorial estimate of Bishop Candler, and it is so true and life-like that we give it a place on the front page of the Advocate:

"The idea is entertained by many people that the day of orators has passed and that the influence of oratory upon the minds of men has in large measure been lessened, if not wholly lost, by reason of the press, which sets forth in cold type the words of every speaker of note and of every deliverance out of the ordinary, whether by reason of the position and reputation of the speaker or the subject matter, but the type can not, of course, interpret the tone, the manner, the gesture matching the words, or reveal that clear, yet indefinable, distinction between the speaker and the orator. The gift of language is often a marked and distinct possession, but there are speakers who can roll out a mass of words, and their utterances when analyzed reveal only here and there a grain of wheat amid a mass of chaff. The man who can command words to interpret every shade of meaning, whose similes are sound,

whose illustrations are apt and forceful, whose flights of eloquence carry upon their wings both truth and argument, who feels the message he delivers, and upon whom, in addition to all this, God has bestowed that divine afflatus which is as truly the possession of the great orator as of the great poet, is indeed an orator. Thousands in Houston have heard such a man twice recently.

"The Chronicle does not, of course, undertake to quote the speaker except substantially and approximately, and can not, of course, interpret his fervor and fire, the earnestness and the evident depth of his unquestioning faith in the truth of the divinity of the message he delivered, but even incomplete and inaccurate quotations from such a source as that upon Thanksgiving Day have value. Speaking of the works of the Jewish and Biblical writers, and of the folly of the thinking of those who look upon them as barbarians, he said: 'Let me tell you that Moses gave you a code of laws which you have never been able to get along without, and never will. When the cold and icily correct sentences of Cicero are forgotten, the stately, majestic periods of Jeremiah will be echoing adown the centuries. The Iliad of Homer and the Aeneid of Virgil will be relegated to the top shelf as curiosities when the symphony of the psalms of David will be pouring comfort and consolation on human hearts.'

"Speaking of the result of sin and neglect of God upon the material life, he said: 'The Master drew a little way apart to Olivet, and the Galilean peasants, who were his disciples, called his attention to the city in the distance, with its towers and minarets, and the temple which Herod spent forty years in restoring, and Jesus lifted up his voice and said, O Jerusalem! Jerusalem! Thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. The city, steeped in luxury and in sin, heard him not, but the eagles that nested by the Tiber heard him and prepared for the feast of carrion that awaited them, and the forces of destruction held in leash for centuries were unloosed and circled the doomed city, and walls, temples and towers fell in common ruin, because Jerusalem denied her God.'

"The peroration of the sermon on Sunday, for pathos, eloquence and aptness and illustrative power, could not have been excelled. He said: 'A father had a lovely daughter to whom he was devotedly attached. She was preparing one evening to go out to some social gathering, and the filmy material of her dress caught on fire, and she was soon wrapped in flames. The father seized his coat and wrapped it about her, and smothered the flames and saved her life, but not until both his hands were so burned until the fingers were drawn down to the palms. Not long after the daughter married and went to her own home, and one day she was summoned to her father's bedside because he was dying. She hastened to her old home, but the death messenger

had preceded her, and her father was upon his bier. She turned down the sheet which covered him and passed over the pallid brow and the purple lips, but when she reached his maimed and drawn hands she kissed them in a very agony of love and gratitude, because those hands had been burned and drawn for her. So, my brethren, I point you to the pierced hands of the Crucified One who died for you,' and without further discourse, and without pause the Bishop began in his rich, strong, deep voice to sing, 'O how I love Jesus!' The effect was instantaneous and electrical, and, as with one impulse, the vast audience rose and joined in the singing, many preachers singing with especial fire and fervor, while hundreds looked upon the great preacher through the mists of tears.

"Analyzed and tested by every standard of historic truth and rhetorical force, beauty and accuracy, the two sermons were worthy of the loftiest traditions of the Methodist pulpit, and mark Bishop Candler as a worthy successor of those giant sons of the Church, Pierce, Wightman, Kavanaugh and Marvin, four men whose superiors in intellect could not have been found on the bench, at the bar, in the pulpit or in legislative halls on this continent.

"Oratory will never lose its power over the minds of men when such a man delivers such a message. Its importance can never be lessened until the purposes of the Divine have been fulfilled by the passing of the ages. The old faith still lives in its pristine power, and oratory is not a lost art."

The Church needs to adapt its teachings to the needs of the times, but it does not follow that the gospel is to be mutilated in order to make its truths meet these needs. The gospel belongs to all times and to all generations, and its truths will prove a remedy for all moral and spiritual woes and infirmities. It is the one system of truth that the times will never outgrow.

If God is your Father, why do you pine and languish when the world treats you badly? Job did not pursue this method, and he had more to render him melancholy and dejected than most any other mortal. Even Christ's experience was not always one of ease and comfort and worldly success. It was just the contrary. But his rule of life was: "Not my will, but thine be done." If, then, God is your Father, you ought not to act like a naughty step-child or a forlorn orphan.

John the Baptist called some of his hearers "vipers," Christ called some of his "hypocrites," while Paul characterized a few of his as "whited walls." Yet there are those today who want to make you believe that the gospel is a tissue of tame platitudes that strike definitely at no one. The gospel is a robust gospel, and it is intended to deal with people who are composed of flesh and blood, and who are living in a world of sin and temptation. It has a drastic remedy for all such.

NEW YORK.

What the Scientists Say But Do Not Prove.—A New Author Asserts that the Indians Came From the Tiger, The English and Germans From a Sheep, the Irish From a Dog and the Negro From a Monkey.—His Book Ridiculed.

In a previous letter I told the Advocate readers quite a lot about what the scientists say, but not all they have to say, by any means. To squeeze down into two columns what each of them would require a book of 600 pages to express their opinion in would be out of the question, and even to give the gist of their vast amount of information and their substantiative arguments is a task by no means easy because when scientists get to talking they overwhelm everybody with a flood of endless chain ideas, never, however, telling all they know, but much more than they can prove and enough to mystify the reader and cause him to "go way back and sit down" to ponder it all over. Scientists are like spiritualists—they are great sidesteppers. If you prod them a little with a spiked stick under the left fore leg to get more conclusive evidence regarding their assertions, as a man does an elephant to get more speed out of him, they invariably dodge from one corner to another and get you sidetracked before you know it. However, they know so much and tell it so nicely that what they do say is always interesting and decidedly hard to refute; so it is as little as we can all do to give them a respectful hearing and a liberal amount of latitude.

The claim of scientists that the moon was once a part of the earth and occupied the bed of the Pacific Ocean rests on a slender thread of evidence. They assert that the geography of the moon, its mountains and valleys, its icy glaciers and its volcanic rocks are better understood than is the topography of some portions of this earth, and the main evidence they give that the moon is an offshoot from this earth is that the rocks on the moon are exactly like those found on the Hawaiian and other Pacific Islands. This is certainly very meager evidence and far from convincing. Their claim that a continent called Atalantis disappeared from the Atlantic is more plausible, but not well sustained with evidence, and their argument that life began possibly at the North and South Poles, and then thousands or millions of years later life made a start in other portions of the earth simultaneously and on the Darwinian theory seems decidedly weak and inconclusive. Their assertions that the Egyptians were familiar with some power capable of lifting and transporting heavy stones for the construction of the pyramids, etc., far greater than any power known in this age, is certainly far from the truth and has been many times contradicted. There has been much speculation and different opinions advanced as to how the pyramids were constructed and the great slabs of granite, weighing many tons, were brought 20 miles and then lifted to their place in the pyramids towering up hundreds of feet high. One theory advances the argument that the stone used was a manufactured article, but that claim is upset by the fact that the material used is exactly the same quality of stone found in a quarry 20 miles away. The most plausible explanation is that the pyramids were built by means of an inclined plane and a concrete road extending from the pyramids to the quarry, and that the great granite slabs were pushed along on granite balls over the hard road and up the inclined plane by thousands of slaves and that the incline was extended upward as the work on the pyramids progressed and that the work continued hundreds of years. This theory is advanced because of old drawings being found showing inclined planes and a host of men and women carrying sand in baskets on their heads. But there is no explanation as to how the slabs were raised from their resting place so that they could be made smooth and true;

the roadway extended underneath them and the balls placed in position so that it would be possible to push the slabs along by hand power. Certainly the great derricks operated by steam or electric power and used at the present time in the construction of immense bridges and 40-story skyscrapers possess greater lifting power than anything known to the ancients; neither did they have any power capable of moving long trains of cars at the rate of 50 miles an hour, or an iron steamer 660 feet long and 60 feet high through the water at 25 miles an hour. Convincing evidence is also

duce steam and that the steam causes the earthquakes and eruptions, and to bear them out in this opinion they assert that all volcanoes are near or within a few miles of the ocean. There is a flavor of reason in these deductions, but a lack of evidence to carry conviction.

Their conclusions as to when, and where and how life began on this earth show much thought and research, but are far from convincing. We can more readily accept their assertions that in the dim past a far greater portion of this earth was under water than at the present time, and that



The above picture is that of Mrs. J. W. Mills; her daughter, Mrs. W. W. McCary; her grandson, J. R. McCary, and great-grandson, William Fletcher McCary.

Rev. J. W. Mills was a prominent man in Texas Methodism a generation ago and died July 6, 1874, after thirty-three years active service in the ministry. Prior to coming to Texas he was a leading member of the Florida Conference. Sister Mills is seventy-nine years old, but is still young in spirit and strong in faith.

A. J. WEEKS.

somewhat lacking to prove the assertions of scientists that more than half of North America and many portions of the earth was once covered with a sheet of ice several hundred feet thick, and that a few thousand years previously a tropical climate reigned supreme.

The evidence they give to substantiate this statement is that great boulders are found in different sections of the United States entirely different from any rocks found within hundreds of miles, but that mountains of stone of their exact kind are found in British America and farther north. They also assert that caves of ice have been found at different times and that they are certainly the relics of a glacial period. One of the last of these caves of ice found was discovered by Harrison Martin, a carpenter, in Pocahontas County, near Richmond, Va., about a year ago. The cave is on the side of a rugged hill, and Martin was prospecting about in an aimless way when he discovered it. He let himself down into the cave by means of a rope tied to some trees and was astonished to find the cave filled with irregular blocks of ice. He says the ice extended for a great distance and is sufficient in quantity to last a large city a whole season.

The scientists tell us that the crust of the earth is but 25 miles in thickness and that beyond that the whole interior of the earth is a sea of molten lava, the sand, clay, rocks and minerals all being melted together into a liquid mass. This opinion is given on the strength of different temperatures of the earth that have been taken at different depths. They also assert that earthquakes and the eruptions of volcanoes are caused by leaks from oceans into this sea of fire, which pro-

hibitious animals were several times as large as any known during this historic age. We have far more convincing evidence of these facts than the scientists have been able to give us of their many other assertions.

The great basin between the Rocky Mountains and the Sierra Nevadas may well be called the graveyard of great lakes, for in that vast section there is a multitude of dead lakes, and buried with them, are skeletons of giant creatures that lived upon the earth long before man came into the world—animals of the amphibious, lizard-like species, that towered upward fifteen to twenty feet in height, and with their long necks and tails, had a length of from 65 to 300 feet. The skeleton of one of these monsters, 65 feet in length and 15 feet high at the shoulders, is to be seen at the American Institute of Natural History here in New York. In this great basin rivers still flow down the dry edge of these one-time great reservoirs, and are licked up by evaporation and the Chinook winds. Of all the lakes that once lay there in the long ago, only Great Salt Lake, Lake Tahoe and Bear Lake are left, and the Pacific Ocean rolls for 165 miles across the bed of what was once Lake Lahontan. No doubt these lakes were once connected with the Great Lakes of the North and that the Gulf of Mexico extended up the Mississippi Valley far above New Orleans, while it is highly probable that much of the land in the States of Louisiana and Alabama is made ground, brought down from higher altitudes northward by the great river during the past thousands of years.

A lawyer in New York has written a book advocating the Darwinian theory and giving his own views regard-

ing the evolution of life, and I just had strength enough to wade through it to the end. He claims that the Indian sprang from a tiger or leopard; the Englishman and German from a sheep; the Irishman from a dog and the negro from a monkey, and so on. Now, the Indian, like a tiger or leopard, may be very sly and soft-footed, and ever ready to pounce upon its prey with savage ferocity, but when it comes to deep cunning and "ways that are dark and tricks that are vain, he is not in it with the "heathen Chinese" or the white man, for he has not been able to maintain his importance on this earth in numbers or influence with either. As for the Englishman and German, neither of them seem to possess the meekness and gentleness of a sheep, especially when they hump their backs and get scrappy. The Englishman is always going about seeking what he may devour and looking for "new world's to conquer," while the German is his close second; but the non-combative, mild-eyed sheep has a fondness for staying at home, and is ever contented to work overtime chewing grass. No doubt this old sprig of the law was trying to compliment the dog and not the Irishman when he attempted to show that their characteristics are similar. We all know that the dog is faithful and full of love, very aggressive and courageous, ever willing to sacrifice his life in defense of his master and the children of the family, and in these respects he may be like the Irishman, but the similarity between them stops there; and I trust that no one will ever so far forget himself as to tell a big, burly Irishman that he is the son of a dog. If he does, I think there will be a heated argument right away and "something doing" without delay. The comparison of a negro to a monkey is a similar stretch of the imagination. The negro is fond of music, and very short of life and energy, while the monkey has not a particle of harmony, sentiment or music in his soul, but possesses the energy of a buzz saw; he is lively as a grasshopper, always doing gymnastic stunts and cute tricks, never gets tired and seldom sleepy. As for the negro, he was born tired and is always sleepy; he is not afraid of work, for he can lay right down beside it and go to sleep, and when he wakes up he will roll over out of the sun and sleep some more. Sol can not, for the life of me, see the similarity of the above four races of people to the animals my legal friend compares them to, and I should not be surprised if some Irishman should reply to his dog comparison and tell him that he has bitten off more than he can chew, and possibly some bright negro may insist that lawyers are more like monkeys than anyone else—always full of tricks and doing cute things, and that no bunco-steerer or confidence man can give them any points on getting people's money away from them without the people having any more than a faint idea as to just how the trick was done.

And then the Englishman is noted for contrariness, and is ever a tough proposition, while spring lamb is ever a tender morsel; hence in this regard they are also very much different right away some more; and the German, he must always have his beer, but the sheep never "takes a smile," and lives and dies a consistent prohibitionist; so they are no more alike than a four-legged, pink-eyed white rabbit and a bead-eyed, two-legged black crow.

E. H. QUICK.

New York.

NEW DEPARTURE.

The question of presiding elders having recently had a lively discussion in the Advocate, naturally enough has opened the eyes to see what is to be seen on that subject and to hear what is to be heard, and I suppose the action of Bishop Candler in the making of new presiding elders was an eye-opener, and now we shall hear what is to be heard.

There are eleven districts in North Texas Conference. Three of these are, I suppose, what would be called old presiding elders, but two of them are

rather young men, and that leaves one of the old regime—Dr. McLean—who reminds one forcibly of a lone column of a grand structure standing with the pieces that once supported the structure lying in broken ruins around. And the Doctor further reminds me of the steward that was pressed about a financial deficit until it became a little sore, and in his own defense he said, "I tell you, Dr. Anderson, all our members have gone up the spout but me and I'm a gwine." So all the Doctor's old associates and comrades have gone up the spout. I don't know when the Doctor is "a gwine." I think he is packing his grip.

But when I look back over the presiding elders that have held that high and responsible office in the North Texas Conference from its organization till the present time, I bow my head and my heart in the profoundest reverence to their memory. This conference has had a coterie of presiding elders in the history of the past the peers of any conference—men of a century. The like we will not have again. The environments of the present age will not produce such men. I suppose it does not need such. I as verily believe God raised up these men to give shape and solidity and character to Methodism in Texas as I believe he raised up Wesley, Coke, Asbury and others to set on foot a Church for the world.

Most of these old veterans have gone to their reward and their graves may be found today in many an obscure graveyard in North Texas, and it will be a means of grace when springtime or "Veteran's Day" comes to drop a flower on their graves. There still remains Binkley, Hughes, Neely, McLean, and there may be others I would be glad to mention if connected with this class. When I stand in their presence I feel I am in the presence of a race of ecclesiastical giants called of God for a certain day and a certain work.

There are three presiding elders now in the second year, for the first time, and five new ones never in the office before. These are all young or youngish men. Some have just reached the full maturity of life, and some who have not reached full ministerial manhood. The Bishop took as good men for these places as the conference had and I have heard no complaint from any source. Now it is up to these young presiding elders to make good. They are young, competent, current members and it is up to them to make good.

As I see from the standpoint of a superannuated or dilapidated preacher. I think the conference and Church are ready for this new departure and will fully co-operate to give it success. It is certain that it cannot be said they have become careless because they have grown old in the work. They have not had time. Neither can it be said they think the conference is theirs, for they have not been in possession long enough to have any just claim to ownership.

Again, if there should ever be a presiding elder trust or clique in the North Texas Conference it will have to be formed by the young presiding elders, and I now put them on notice that if they ever form a presiding elder combine we will institute an "ouster suit," and not only oust them from the presiding eldership, but will allow them to do business in the State.

But these young men have the opportunity of their lives. They have the best wishes and prayers of their brethren, and I say to them, in the language of an old farmer (and I just knew he said it), when he set a turkey on a hundred eggs. He stepped back, paused, looked at her and said, "Now, old lady, spread yourself and I will watch you." Now, boys, spread yourselves and we will watch you. You have the eggs; show us the turkeys at the next conference.

WM. A. EDWARDS.

My heaven is to please God and glorify him; to give all to him; to be wholly devoted to his glory; that is the heaven I long for; that is my religion, and that is my happiness.—Brainard.

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Devotional—Spiritual

A MERRY HEART.

The Christian's heart is merry because his sins are forgiven. Nothing depresses the spirit more than a consciousness of sin. The memory of sin makes the past dark, and the guilt of sin casts a cloud over the future. No one with sin on his soul can look up into the face of his heavenly Father without shame and fear. But a sense of pardon changes all. Jesus said to the paralytic at his feet, "Be of good cheer, thy sins are all forgiven." That announcement alone was almost enough to send currents of life and health throbbing through his veins. It must have been easier after that to say to the afflicted man, "Arise, take up thy bed and walk." With sin blotted out the heart began to leap for joy. It is the sense of pardoned sin that makes the heart merry.

The Christian heart is merry because it is a new heart. Some people think they would be happy if they had more money, or if they had a better house to live in, or if they had a higher station in the world. But it is not probable. Take a rattlesnake out of his den in the rocks and put him in a glass cage and he is a rattler still. The change will not eliminate the poison from his fangs. Take a morose, disagreeable man out of his hut and give him a palace to live in, and he will be the same sour spirit that he was aforesaid. No changes of season nor place will make any change in his mind. Others think they can make the heart merry by drinking strong drink. No doubt a drink of wine will bring a thrill of pleasurable excitement, but so soon as the effect of the wine has passed off the same old evil spirit will assert itself. It is not wine, nor amusement, nor change of place that the bad spirit needs, but a change of heart. New conditions will not make the heart merry, but a new heart wrought within by the Holy Ghost.

The Christian has a merry heart because he looks on the bright side. There is a bright side to all things except sin. Look on the bright side of life, the bright side of the country, the bright side of the Church, the bright side of the world. The world has its bright side. Spring is wonderful with its bounding life. Summer is splendid with its ripening harvests and delicious fruits. Autumn is beautiful with its fading foliage and its myriad tints. Winter is grand with its frost and ice and snow and storm. The Creator made all the seasons for his glory and our enjoyment and improvement. Happy the man who can appreciate the good in the world and in affliction and pain.

A true Christian appreciates common things. What heights and depths of beauty and splendor there are in the everyday, cheap little things. Under a microscope a grain of sand picked up from a pavement flames with a multitude of brilliant colors, as if the diamond and ruby and sapphire and topaz were combined in one common display of beauty. So the trifling things under our feet and in our hands are full of beauty and blessing. Men are forever longing for extraordinary things, uncommon things, big things, costly things, and cheating themselves out of the good of common things. There is scarcely a ray of bliss in the millionaire's entertainment, which cost a hundred thousand dollars and is described in all the daily papers of the great cities, but there is a world of joy in today's sunshine of summer beauty which falls on millions of common people.

Moreover, a real Christian will find pleasure in what he has. Why should we mourn over the things which we have lost, the things which we see others have, the things which we vainly imagine would cure our

unrest? Behold the things we have. Are they not the best things after all? We have life, and the gold of Ophir is not to be compared with life. We have the sight of our eyes, and the topaz of Ethiopia should not be mentioned in comparison with this. We can hear. We have memory, imagination, friends, home and love. Who can boast of anything better? We have the Church, the Bible, the songs of Zion, the mercy seat, the forgiveness of sins, the hope of glory, and the best country in the world. Yet some men will find fault. They criticize everything, even the Bible. They never see the bright side. They are dark themselves within and without, and they see nothing but darkness wherever they turn.

Faith in God will make the heart merry. Jesus said: "Let not your heart be troubled; ye believe in God." Is not that enough. Ye believe in God. Why be afraid? Why murmur? An eminent physician has said that the fears of the people have greatly increased since the eruption of Mount Pelee and Mount Vesuvius and the San Francisco earthquake. Why? Because of a lack of faith in God. The psalmist says: "God is our refuge and strength, a very present help in trouble; therefore we will not fear though the earth be removed, and the mountains be carried into the midst of the sea." If we have faith in God we shall not be disturbed though an earthquake like that which shattered the cities on the Pacific Coast should shake every city in the land and financial panic rob us of all our earthly substance. God rules. Think more of God and less of the good things that perish. Look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, and the things which are not seen are eternal. "Set your affections on things above, where Christ sitteth on the right hand of God."—New York Advocate.

"HIS OWN RECEIVED HIM NOT."

Ardent and full of love for her work, Aurelia went forth to bring in the millennium before the setting of the sun; for she had "specialized in sociology," and had attended lectures on social science, and she knew the needs and wrongs and yearnings of the "submerged tenth." It is a precious thing, this unreckoning devotion of youth to an ideal; and to it is due no small part of the progress of the world. Very largely the hope of mankind is bound up in the energy of those who have faith in the impossible. And Aurelia did good, and received good in her work.

But the reaction came; and late one Sunday night she buried her face in the lap of an older associate and poured out her tears and her disappointments. Something she had seen and felt from the first day, but had not defined or quite acknowledged, found expression in her Sunday-school class that afternoon, and it nearly broke her heart.

One of her boys introduced and pushed an argument to prove that there exists in the world no such thing as unselfish love. The poor did not want love, he said; they wanted justice. What the rich gave them in the place of justice they demanded was a flabby hypocrisy they called love.

The argument grew somewhat warm, and he became personal. The teacher, it was true, he admitted, did many pleasant acts, visiting the poor, looking after the children, teaching this mission class, and all that; but she was entitled to no particular credit for it. It was merely her way of doing what she liked best to do.

"Do you come down here because you don't 'ant to?" he demanded, and followed this question, which pierced between the joints or the ar-

mor, with a triumphant, "Vell den!" It was clear that the rest of the class sided with him, and the teacher was confused and dumb; nor did any of the class by any excess of chivalry come to her rescue. The day's lesson was a failure, and the class was on the verge of disorganization. The young teacher did not know how she could face those alert and dogmatic young foreigners on another Sunday.

"And I thought they would be so appreciative, so responsive!" she cried.

"My dear," said the older woman, "you have begun to learn one of the hardest lessons in this work of helping others. You will need to learn it over and over again. Do you remember that in a meeting of Hampton students following the funeral of General Armstrong, one of the colored students said that he never believed in the sincerity of the General until he had learned that he had given directions that his body should be buried in the next grave to that of the last dead colored student?"

"O the cruelty of it, and the pity of it!" and yet how natural it was!

"If you overcome your own prejudice and go to work among any people you have gone a mile, but you must go twain; for you then encounter their prejudice, quite as deep, more unreasoning and perhaps with more to justify it.

"When you go down to work in the slums you go but half-way when you have conquered your own pride enough to go. You must go farther, and conquer their pride, just as arrogant as yours, and more given to suspicion. My dear, we are not the first to have found it so. The saddest words written in human history are of One who 'came unto his own, and his own received him not.'"

"He had gone only half-way then. But he went farther and drew nearer, by the way of sacrifice and justice as well, till somehow he made the way of love a little plainer, even to stupid and unresponsive people like you and me.

"I should have given up long ago if I had not remembered things like these. Keep pegging away, my dear, and don't imagine that you are doing all the teaching; you are learning your own lessons, too, and they are good to know. Only be sure that no self-forgetful patient work is lost. It pays in what we get out of it, and sometimes we live to see it pay in the good it does to others."

So Aurelia keeps "pegging away," and now and then she thinks she is beginning to learn the truth her friend outlined for her. And as she comes more to see the measure of truth in the arguments of her pupils, she seems to herself to be imparting to them something to which they respond.—Youth's Companion.

LETTING THINGS SLIP.

Not long ago a channel was cut from the Colorado River to certain lowlands for purposes of irrigation. But the river was not content to contribute so meager a stream. It cut the channel deeper by a law of its own until it poured a mighty flood upon the lowlands, and overwhelmed several hundred square miles of territory. Already it has cost a million dollars to remedy the damage, and the end is not yet. The letting out of water is a dangerous process.

Many things slip away like the floods of great rivers. Many a man has let a fortune slip away through neglect and carelessness. One may lose interest in a valuable friend through indifference. One may lose his native language by neglecting to use it.

Greater things than these slip away. Religious beliefs are often lost. Some men think religious belief is of no value. The lives of men are framed according to their beliefs. "As he thinketh in his heart, so is he." We live in times when religious beliefs are changing. In some cases they are changing for the better. If our beliefs are not correct, let them be corrected, but indifference to what

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

Nature warns you when the track of health is not clear. Kidney and bladder trouble compel you to pass water often through the day and get up many times during the night.

Unhealthy kidneys cause lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, as time passes you may have a sallow complexion, puffy or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

If such conditions are permitted to continue, serious results are sure to follow; Bright's disease, the very worst form of kidney trouble, may steal upon you.

Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalency of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, who content themselves with doctoring the effects, while the original disease undermines the system.

A Trial Will Convince Anyone.

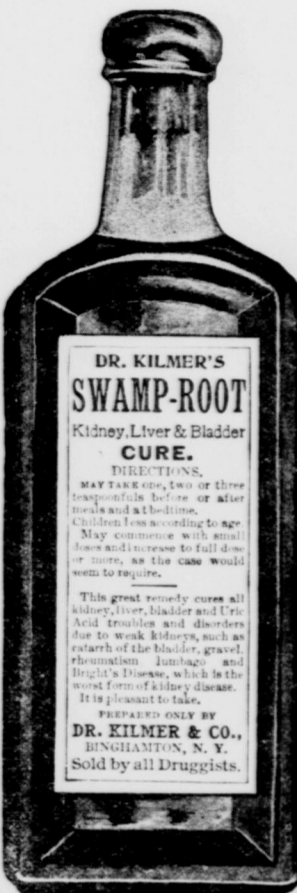
If you are sick or feeling badly, begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help the other organs to health. In taking Swamp-Root, you afford natural help to Nature for it is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

You cannot get rid of your aches and pains if your kidneys are out of order. You cannot feel right when your kidneys are wrong.

Swamp-Root is Pleasant to Take.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all drug stores. Don't make any mistake but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

SAMPLE BOTTLE FREE—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Dallas Christian Advocate.



Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle.

we believe is a great evil. Some men who were once Christians and even Christian ministers are now atheists. They no longer believe in God and his Son Jesus Christ. They are none the better for this change, but far worse. It is easy to let one's faith slip. In many cases it is hard to tell how it happened. It is not from argument, not because one had discovered that his belief in Christ was an error, or an injury to him. It is rather through neglect. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Some let their religious experience slip. Once they rejoiced in the inward witness of the Spirit, the peace of God which passeth all understanding, and the hope which is as an anchor of the soul. The consciousness of God and his love was their life. The joy of the spiritual life came over them like the breath of heaven in a weary land. They were led into the banqueting house of the King and his banner over them was love. But all this has passed away. For many a day they have had no such delightful experience of the things of the kingdom of God. How did it all happen? It is hard to tell. Perhaps it was through reading some book, or conversation with some unbeliever, or some subtle temptation, or some worldly ambition. But now, sure enough, where is the blessedness they knew when first they saw the Lord?

Christian character sometimes slips away. Here is one who had a high ideal of life and manhood. Jesus was his model, and his daily prayer and desire was to be more like Jesus. With this exalted ideal he daily grew in grace and strength. But for some reason he is now altogether a different man. He is growing less and less like Jesus. He is drifting away from the beauty and loveliness of the One who is altogether lovely.

To lose a good character is fatal.

One may lose his money, or his good name, or his health, and still hold on to the best. But when he has lost his Christian character he has lost all. Sir Walter Scott said to Lockhart when he was dying, and it was the last thing he said: "Be virtuous, be religious—be a good man. Nothing else will be any comfort when you come to lie here." Even Balaam said: "Let me die the death of the righteous, and let my last end be like his."

One must take heed lest his Christian practices slip away. Here is one who practices secret prayer. Let him hold fast. He also has a habit of reading the Bible every day. It will be a sad day when that practice shall be given up. Some Christians have not read a chapter in the Bible for a year. The daily newspapers and weak novels have crowded the Word of God out of their hands. Prosperity is a thing to rejoice over, but if worldly prosperity should be the cause of spiritual adversity it will be a sad thing.

Our only safety is in being well anchored in God. The ship without an anchor will surely drift on the rocks. The house without a good foundation will not stand. The soul which is not anchored in God by faith and love will drift downward and be lost. Depth of character is necessary. Trust in God with the whole heart. While we are letting important things slip we are also slipping away. The current is swift. A boat in Niagara above the falls may gradually drift into a place where the current is too swift to be overcome by oars or steam. When the soul drifts its course is never upward. It is surely going toward the falls. Let not the din of business and pleasure drown the voice that says, "Take heed lest ye drift away."—The Christian Advocate.

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The merits of the Texas Wonder, you would never suffer from kidney, bladder or rheumatic trouble. \$1 bottle two months' treatment. Sold by Druggist or by mail. Send for testimonials. Dr. E. W. HALL, 2026 Olive Street, St. Louis.

A WORD ABOUT EPWORTH.

As President of the Texas Epworth League and also as Financial Agent of the Texas League Assembly or Encampment property, I desire to call the attention of our pastors and Methodist people generally to the needs of this work.

All who desire to make direct donation to this improvement fund can remit to our State Treasurer, F. L. McNeny, Dallas, Texas.

Please make this a personal matter and don't wait, supposing that others will take it up. We need your help.

You are familiar with our bond issue—adopted on advice of the wisest leaders of our Church—these bonds being an investment bearing interest and secured by the property.

However, in forcing the improvements we have been compelled to go ahead of the collection on our subscriptions, and the present financial situation makes it extremely difficult to either collect on these subscriptions or place other bonds.

We have in Texas nearly 250,000 Methodist people and all are interested in this work. If each Methodist would contribute a very small amount to this work we could have at Epworth the greatest resort in the United States.

This is not a private enterprise, nor is it operated for the benefit of any set of men—it is for all of you, and the more we put into it the better accommodations you will find when you attend.

Our Leagues and pastors have been asked to make special effort during the holidays to raise funds for our work.

If your young people have not taken this up, please encourage them to do so and make it as easy for them as possible.

possible. We find very little support on the part of the parents generally towards any work in which the young people engage.

All who desire to make direct donation to this improvement fund can remit to our State Treasurer, F. L. McNeny, Dallas, Texas.

Please make this a personal matter and don't wait, supposing that others will take it up. We need your help.

A COMPLAINT, A CAUSE AND A PRESCRIPTION.

If a person is sick, there is a cause for it. When the cause is located a prescription is made.

In the great system by which we, as a Church, are governed, there is a complaint made. The pain is not generally felt, but a feeling of sympathy permeates the whole body of our Church.

The wonderful machinery of our grand old Church was put together and set in motion by broad-minded, deep-thinking, consecrated men of God, who sensibly felt the importance of the great commission.

No, brethren, the presiding elder's office is an absolute necessity in our Church government. In searching for the cause of this complaint we find ourselves face to face with another important problem in our Church—the scarcity of preachers.

Our Leagues and pastors have been asked to make special effort during the holidays to raise funds for our work. Please aid them all you can and be assured that all funds will be used under authority of the board to the very best advantage.

ship question, but will say that I am for anything that will strengthen the weak places in our machinery.

The scarcity of preachers is a problem which is gradually attracting more attention in our Church.

There are very few persons who are willing to pay more for a thing than they think it is worth.

We feel that at least two objections to our remedy will be made:

1. That to increase the number of districts would increase the expense of the Church.

2. That we are already short of preachers and could not furnish the preachers.

We have already touched upon the first and will state that we believe that if the second objection can be met, the first will gradually settle itself.

As this article is growing too long and we have just reached the most important part of the subject, if the editor is willing we will try to apply our prescription for the "dearth of young preachers" in another article.

In giving our opinion on these important subjects it is not our desire to criticize or enter into a controversy with anyone.

T. F. MYERS.

Burleson, Texas.

UNJUST DISCRIMINATION.

It is an easy matter to find fault with those who serve the public, and to indulge in unjust criticism.

As the outgrowth of this legislation, the representatives of the railroads have called in all half-fare permits, except those held by ministers in charge of congregations.

ination against Protestants, and in favor of Catholics in the provision of this law? Our representative can not treat this matter contemptuously and set it aside as a matter of no moment.

What work can be considered more benevolent than providing homes for poor orphan children? Protestant people are engaged in this commendable work, and our agents are constantly traveling, gathering up these unfortunate children, that they may be provided with homes, fed, clothed and educated.

As to the work of these "Sisters," which is so often emphasized as purely charitable, I desire to say that nothing is more misleading.

Suppose that this legislation had been in favor of the Baptists, Presbyterians, Methodists, or any of our Protestant Churches, a wave of indignation would have swept the State, a mighty cry of favoritism and class legislation would have been heard on every hand, and there would have been a great hustling among our representatives.

There are a number of men who are doing faithful work for mankind, and many of them on small salaries, whose work requires them to travel much of their time, who, by this action on the part of the railroads, must pay full fare.

Stop Bad Breath—Charcoal Does It.

Stuart's Charcoal Lozenges Make Your Breath Pure, Fresh and Sweet.

Send For Free Trial Package.

Does your breath smell so bad that people can notice it several feet away? You, yourself, may not notice that your breath is bad, but your friends and acquaintances will, and they will avoid you as much as possible.

Bad breath is caused by gas on the stomach, indigestion, catarrh of all kinds, drinking, smoking, chewing, eating onions and other odorous vegetables, etc.

Stuart's Charcoal Lozenges will not only sweeten the breath after smoking, drinking, chewing or eating odorous vegetables, but they will also whiten the teeth, clear and improve the skin, absorb all noxious and unnatural odors and gases which accumulate in the stomach and bowels, disinfect the mouth and throat from poison of catarrh, purify the blood and improve the general health.

Stuart's Charcoal Lozenges will drive foul breath away altogether and has never been known to fail. You can buy them at all drug stores at twenty-five cents a box, but before you buy send us your name and address, and we will send you a trial package free so that you can try them and see for yourself that Stuart's Charcoal Lozenges will do all we say they will.

Address F. A. Stuart, 209 Stuart Bldg., Marshall, Mich.

Eliminate all favors, and all excursion rates, and then the railroads will get as much out of their passenger traffic as they do at present, and possibly more. This will put all on an equal basis, and will save a vast deal of Sabbath desecration, for the Sunday excursions are a curse to our country.

R. C. ARMSTRONG.

Fort Worth, Texas.

THE CHRISTMAS DINNER.

In spite of the fact that the word dyspepsia means literally bad cook, it will not be fair for many to lay the blame on the cook if they begin the Christmas Dinner with little appetite and end it with distress or nausea.



Putnam.

We have the good I our second us many (of our retu excellent have reced that came along Putnam on and the of ber 25. Th start off 1 perous ye sly cong cellent Th ton in con at that pl ed by the the 11 o'e gation; af turkey dh Prof. O. C certain a ed a Thai Stutts.

Bristol.

The fir the Bristo cember 3 preacher preached the elver After the by Sister Dr. Camp elder, wa the good (like old preach an Quarterly pure gold and a yar grand old ble Board ler, Owe liams, Ta Moore br things th pounded winter ra like this thank the sending u assessme some me Christma

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Warm bu gentle ai



so sweet, preservin the skin, as for all andnurs and may Complete Every Hit consists of Cuticura O Cuticura B Coated Pills Sold throu Corp., Sole

Notes From the Field

Putnam.

We have been kindly received by the good people of Putnam charge for our second year. They have rendered us many tokens of their appreciation of our return. The pounding was most excellent last year; but the two we have received on our return far exceed that of last year. The poundings came along in succession—one from Putnam on the night of November 21, and the other one from Atwell November 25. They were most excellent. We start off hopeful for a good and prosperous year. Have large and responsive congregations. Had a most excellent Thanksgiving service at Scranton in connection with the high school at that place. A program was rendered by the school, and I preached at the 11 o'clock hour to a large congregation; after which we enjoyed a fine turkey dinner at the boarding hall. Prof. O. C. Britton knows how to entertain a preacher after he has preached a Thanksgiving sermon.—R. E. L. Stutts.

Bristol.

The first Quarterly Conference of the Bristol Circuit met at Crisp, December 3, 1907. Rev. J. H. Stewart, preacher in charge of Ennis Station, preached a most excellent sermon at the eleventh hour; subject, "Moses." After the sermon dinner was spread by Sisters Colvin, Fowler and others. Dr. Campbell, our beloved presiding elder, was present and presided in the good old-fashioned way. It seemed like old times to hear Bro. Stewart preach and Dr. Campbell preside in a Quarterly Conference. Bro. Stewart is pure gold and Dr. Campbell all wool and a yard wide. We are glad to serve grand old Bristol Circuit with her noble Board of Stewards—Colvin, Fowler, Owens, Ferry, Carpenter, Williams, Tankersley, Bently and the Moore brothers. We hope to do great things this year. We have not been pounded by storm, but like a gentle winter rain, a little every day. We like this people and we want to here thank the Bishop and his cabinet for sending us this way. Our Orphanage assessment is paid. Have received some members. We will have a Christmas revival, and, like Dr. Bish-

op, we will call mourners in the winter time. By the way, this place has some conveniences—a two-story barn, good cistern, four-room parsonage, pasture, no saloon, excellent school, two rural routes, etc. For all this we thank God and take courage.—Benj. S. Crow, Dec. 3.

Oglesby.

After some time of waiting we are in the parsonage at Oglesby for the next conference year. We left many warm-hearted friends at Evant, but left them in safe hands, as Bro. Sharp knows how to care for his flock. He has wrought well on this charge and we predict for him a fine year at Evant. We have found many warm friends here since we came, which gives us courage to launch out into the new year. To more fully express their kindness, just before prayer-meeting last night they came and pounded us in due and ancient form. Bro. Graham, one of our big-hearted stewards, warned us of the approaching danger, but the storm came and when it struck the parsonage he was leading the procession with a sack of flour, and Bro. Pennington, another steward, with his arms full of things, brought up the rear. With these kind expressions and with the help of the faithful, we expect to accomplish great things this year.—C. C. Hightower, Dec. 4.

Blooming Grove.

Having received marching orders, we packed at Moody in rain and mud which had continued for weeks, and for a week we have lived "mid scenes of confusion and creature complaints." A liberal pounding and a social hour, in which we met many new friends, and an early Quarterly Conference which brought Bro. Bishop to the rescue, a Thanksgiving dinner at the Training School, and the hearty way in which the stewards have taken hold of their work, are incidents which have combined to open the way for the new preacher and his family. Our people generally are doing all in their power to welcome their pastor. The school atmosphere of Blooming Grove, in which high ambitions are born and strengthened, is worth many times more than it costs, for by it our young people are saved from a life of indifference to the higher claims that are upon them.—J. H. Wiseman, Dec. 3.

Edna.

We left a good people at Flatonia on November 7. We had served them two years and were much attached to them. We do not expect to meet any their superior on earth; although from what we have had done to us since reaching Edna we think we are in the midst of a people the equals of any on earth. Methodist folks are all about the same in a great many fine points, characteristic, if not particularly their own. We reached Edna November 8, just ahead of thirteen days of rain and cold. There was little seen of preacher or members through those days, but when the clouds lifted we all got busy and have been at it ever since. The members have been to the parsonage with full hands and the pastor has been in their homes with a full heart. That combination can't be beat. A good year and a full report has started and the Spirit of the Lord is among us.—A. Y. Old, Dec. 4.

Klondike.

We have been returned by the good Bishop to Klondike for another year, and surely the lines are fallen unto us in pleasant places. Yes, we have a goodly heritage. No better people can be found in Texas. We have been received with warm hearts and open hands. We have received many tokens of their appreciation of our return. On the evening of December 7 the pounding came in full force. Surely it was good to be here. It was as full and complete as any we have received in a long time. May the good Lord bless our good people with an hundredfold out of his unwasting bounty. By the grace of God we expect to make this one of the best years of our ministerial life. We are praying and expecting a hundred conversions and collections in full by next conference. "So mote it be."—J. E. Short.

Floydada.

We arrived at our post of duty after 100 miles or drive through mud and rain, arriving at Floydada in a heavy rain. We praise the Lord for a hearty reception by a splendid people that seem ready at all times to do the Master's will and make the life of their pastor a happy one. This they have shown by a heavy pounding on last Tuesday night, in which not only Methodists, but other denominations, took a willing part. Two sacks of flour, sugar, coffee, tea, soda, fresh meat, and all the things that go to make the physical man strong and fat (except the writer; he don't get fat). There is nothing that makes a

preacher feel more at home than these poundings. Not because of what is received in a financial way, but because of that spirit which speaks through it and says, "We bid you welcome to our midst as the servant of God, that you may be encouraged in this great work for which your calling stands." Often our people look on these things as merely a temporal aid, but this is a mistake. To the man who goes to a community for the glory of God he does not see so much the temporal side as he does the expression of good will for the upbuilding of the cause of Christ. May God give us power with men that our coming to Floydada will redound to his name's honor and glory that we may serve this people in that spiritual way for which they look. Our prayer to God is that this may indeed be the greatest year's work of our lives for the saving of souls and the strengthening of the saints.—J. W. Smith, Dec. 4.

Clifton Station.

This is the beginning of the first year of the history of this charge as a station; therefore we enter the year's work with considerable enthusiasm and yet some misgivings. The people have given us a most welcome reception, and though we have no parsonage, they have rented a very neat cottage and placed nice, new furniture in it, and we are very comfortably housed. The pounding came in "due and ancient form," though they have never had a pastor living among them before. The writer served this Church last year as a half station; so we are not among strangers altogether. We begin the work of a station with 60 members, but they are an active band of Christian workers, and by the help of the Lord we expect to accomplish great things during the conference year. We have a Sunday-school with an enrollment a little larger than the Church membership and the average attendance at the Sunday-school is about 50. The Senior League, which was organized just before conference, is doing good work. We have enlisted about 25 of our most active young people and they are taking great interest in the work. We have established a weekly prayer-meeting, and the Woman's Home Mission Society is doing good work. We have a peculiar situation here which demands faith, courage and deep convictions. I am trying, under God, to meet the demands as a true minister of the gospel.—Neal W. Turner, Dec. 4.

Frisco.

Well, the Episcopal wheel has shaken things up in the McKinney District, and Rev. J. L. Sullivan, who was in great favor with our people, has gone to Wylie, where we wish for him a successful year. Rev. L. A. Burk reached Frisco on the six o'clock train Saturday night and preached us two excellent sermons Sunday. He began his work Sunday morning by marrying one of our favorite young ladies at ten o'clock—Miss Kittie Campbell to Mr. Taylor, of Foncine. At night the bell rung at 6:30, and a crowd gathered and repaired to the parsonage to find Bro. Burk busily engaged in correspondence, but we soon informed him that it was no time to write. An hour was most pleasantly spent, socially, and after prayers we took our leave, leaving Bro. and Sister Burk to take an inventory of the wreckage of the storm that had broken in upon them, which consisted of potatoes, meat, coffee, sugar, starch, soda, dried fruits, canned goods, etc., sufficient to run them quite awhile. Bro. Burk has made a favorable impression, and we trust this will be the best year in the history of Frisco. I am glad that my health is improved. I am ready to assist any one of the brethren in revival work, if he will notify me in time. I am real anxious to be in a good revival somewhere.—S. W. Miller, Dec. 6.

DeLeon.

My work is moving on fine; my people are the best; they have received me back for the second year with open hands. My good women are placing a new sideboard in the dining-room and new matting on floors. We are happy. The salary was raised from \$800 to \$1000 this year.—C. S. Cameron, Dec. 6.

McLean.

I left the seat of conference and went directly to the field assigned me. My predecessor, Bro. W. L. Harris, gave me a Methodist preacher's entertainment the first day. It is a delightful thing for the new preacher to hear the people speak of the "old preacher," your predecessor, in words of high esteem. That is the way this people do. They love Bro. Harris and were sorry to see him go, yet in true Methodist style they cordially received and heartily welcomed the new preacher. The young ladies began at once to put the parsonage in order—papered it throughout and painted the inside, making it quite cozy. Then they put in a new cook stove of the best make, a dresser of latest design, and two good rockers. Everything done is of the best. Beside the things

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Eradication of the Middleman's Profits

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to first applicants willing to pay cash, or an additional charge of \$25 if desired on easy payments—even then you make an actual cash saving of at least \$100 on any piano wanted. As only a few sample pianos from each factory are available, write us quick what make of instrument you prefer and we will immediately forward you our proposition, by far the most attractive ever inaugurated. If you ever thought of owning a piano, write us now, while you think of it, and we'll do the rest. Ask your home banker as to our reliability.

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Carrying an immense line of High Grade Pianos, Edison Phonographs, Victor and Zonophone Talking Machines, Ikonographs, Record Cabinets, Music Stands, Stools and Scarfs.

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Opens its Second Term January 1st, 1908. This flourishing school has an excellent location and splendid equipments. On a twenty-five acre campus it has five large brick or stone buildings, and a splendid athletic field. Thirty professors and teachers compose the Faculty. Last year 569 students were enrolled in all departments. A large student body is now present pursuing the standard courses leading to the A. B. and B. S. degrees. Special advantages are offered in the departments of Music, Art and Oratory. A good Commercial School is maintained. Young Ladies' dormitories under the immediate care of the President and his wife. Watchman on duty all night. Experienced nurse. Young Men's dormitory under care of Prof. and Mrs. Sigler. Let all new students be present on January 1st. For catalog and further information address.

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enumerated, various and sundry articles necessary to housekeeping found their way to the culinary department, in which dear Bro. and Sister Harris were represented. They donated to this preacher's wife about a dozen and a half chickens, which are duly appreciated. Bro. Harris has wrought well for the past three years here and he lives in the hearts of the people. May God abundantly bless him in his new field. We are starting well, getting work in hand in the most practical way, we hope. The future is full of promise and the sky is clear. The people are responsive and, under God, we look for victory. We are studying, organizing, working and praying to this end; and believe that the work will move forward.—M. L. Moody, Dec. 5.

Trenton.

We were detained in Floyd one week after conference. We left a fine people there. We arrived here Wednesday afternoon and were entertained in the hospitable home of Bro. and Sister Dillon; moved into the parsonage Thursday morning, and that evening we were pounded. Yes, we have had a nice reception and hope to do a good year's work.—Mrs. J. C. Moore, Dec. 7.

Dawson.

We spent two pleasant and profitable years on the Wortham charge, and it was with a great degree of sadness that we left those good people. But after two weeks' delay, caused by the rain and one thing and another, we find ourselves comfortably housed in one of the neatest and best arranged parsonages in the Corsicana District. While we left many true and tried friends at Wortham. We are finding man here who are proving themselves to be friends indeed to the Church and her ministry. The people speak in the highest terms of my predecessors, which is a very fine indication of a very fine people. We were received with a hearty welcome. The pounding came in the good old-fashioned way. A goodly number, consisting of big, little, old and young, came to

the parsonage a few nights ago bringing with them eatables of almost every description, nor did it stop there, for nearly every day since something good has been coming in. "Truly the lines are fallen to us in pleasant places; yea, and we have a goodly heritage." For all of which we are thankful; and now by God's grace we shall give to this people the very best service that we are capable of doing.—S. P. Nevill.

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.—Ralph W. Emerson.

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SCALY SORES AS BIG AS PENNIES

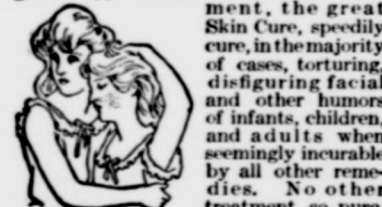
Covered Whole Head and Neck After an Attack of Measles—Hair All Came Out—Doctor's Treatment Had No Effect—Suffered 6 Months

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The Home Circle

IN A LITTLE BROWN HOUSE.

To a little brown house
With scarce room for a mouse
Came with morning's first ray,
One remarkable day
(Though who told her the way
I'm sure I can't say),
A young lady so wee
That you scarcely could see
Her small speck of a nose,
Not to speak of her toes,
Which were quite pink and bare;
Though that they are there
We all took on trust—
Keep them covered we must,
Now this little brown house
With scarce room for a mouse
Was quite full of small boys
And their books and their toys,
Their wild bustle and noise,
I was filled with despair
That a damsel so fair
Should arrive like a queen,
With no place to be seen
Where to place her, or lay her,
Or sit her, or stay her,
"We can't keep her," I cried,
"For it won't be denied
That our little brown house
Is too full for a mouse."
Said fat little Ned,
"I'll give her my bed,"
Cried Tommy, the beau,
"Let her stay—I will go."
Then said Billie Boy Blue,
"She shall have my chair too,
And my skates and my hat,"
"And my coat and my hat,"
Cried Johnny so small,
"I'll squeeze close to the wall
And she'll have lots of space,"
So we made her a place
In our little brown house
With scarce room for a mouse;
And we love her, the sweet,
From her head to her feet.

—Selected.

"WITH HIM."

The outside door of one of the county infirmary's buildings stood partly open. Twelve-year-old Letitia had set it ajar. She had crept into the hall to view the outer world to-day. The door behind her, leading from the hall into a ward, was shut, so no draught of air would strike any ill person. Letitia would have been sorry to have the air do mischief to any patient, or to the poor, year-old consumptive baby, who sat, white and listless, in his high chair.

It was not every day Letitia could be around. Many days she lay on her cot. Then the doctor said, "Here is my brave little woman!" in such a way that Letitia knew he cared how much she suffered. The doctor's wife cared too. She came to the infirmary sometimes. It was the doctor's wife who had told Letitia of the loving Savior of sin-stick souls, and had led the girl to Christ. Some of the patients felt at times, now, that Letitia was different from what she used to be.

"I don't have a well day very often," thought Letitia now. "I wish I could do something today to help the other patients for Christ's sake. I can't do much for him."

Letitia turned. Miss Abby was coming along the hall. Miss Abby was weak-minded, and took great pleasure in a string of buttons. Miss Abby had collected the buttons from friends, and had strung them on a piece of twine. She sat down in the doorway with Letitia, now, and immediately called the girl's attention to the button string. Letitia listened patiently as she heard once again the oft-repeated story as to where each button came from. Miss Abby babbling on, infinitely pleased to have so attentive a listener.

"There isn't anybody but you does care to look at my button-string real frequent," said poor Miss Abby. "I'm very particular about this button-string, very particular." If I was in your place, Letitia, soon as ever I could I'd make a button-string. 'Twill be comany for you when you're old."

Letitia smiled. Once she would not have listened patiently day after day to poor Miss Abby's babbling about her button-string, but now Letitia was trying for Christ's sake to do what she could for other people.

After awhile Miss Abby had talked of all the buttons, and Letitia slowly rose.

"I'm going to look at my sweet peas," said the girl.

Letitia went down the stairs and passed slowly along the bare yard to the corner of the building. The doctor's wife had given Letitia some sweet-pea seeds to plant. The last time Letitia had been well enough to go outdoors the sweet peas had sent up green tendrils.

Miss Abby presently heard a faint, joyful cry from the house corner. "There's blossom!" cried Letitia. "There are two sweet pea blossoms!" Miss Abby stopped fidgeting the button-string and tried to understand. Letitia came slowly back, her face ra-

diant, the two pink and white pea blossoms in her hand.

She held the two blossoms toward Miss Abby. Miss Abby looked, uncomprehendingly, and fell to running over her button-string again. She did not realize at all what the two beautiful pink and white sweet peas were to Letitia. Letitia had already given Miss Abby what she most needed. It was sympathy.

"Nobody but you does care to look at my button-string so frequent, Letitia," repeated poor Miss Abby, gratefully.

"I'm going to show these sweet peas to the other patients in our ward," said Letitia.

She passed slowly through the hall into her ward. The little consumptive baby could hardly smile when Letitia showed him the flowers; he felt so tired today.

Letitia went very slowly and softly down the passageway between the cots. She showed the two sweet peas. Some patients did not look. Others smiled. Others scowled at Letitia. All the patients did not have pleasant dispositions.

Letitia came to old Mrs. Simonds. "I don't know as I've seen a sweet pea for years," said old Mrs. Simonds, who lay in a cot with a weight on her right foot. "Mother used to have sweet peas. Mother loved them."

The old lady's eyes were on Letitia's two flowers, but what Mrs. Simonds saw was a garden of long ago. It was full of pink and white sweet peas. Over the hard, poverty-marked years of the past there came back to old Mrs. Simonds the perfume of those flowers. For an instant her eyes grew dim. She was a little girl again in her mother's garden, but Letitia did not know it.

"Thanky, Letitia, for letting me see your posies," said old Mrs. Simonds. "You may keep one sweet pea," she said.

"May I?" asked Mrs. Simonds. "You're real good, Letitia."

The withered, shaking old hand took one flower, and Letitia went on with the other sweet pea, showing it to the patients.

The last woman in the ward pushed Letitia's sweet pea away.

"I don't care for your flower!" said the woman bitterly. "I don't care for anything, only to have the daylight last! And it's going, fast as it can! It must be three o'clock now. I hate the nights! One lies awake, and thinks of all the misery one's ever lived through, and wonders where one's going. You hear a noise, and you think maybe somebody is dying. Some night somebody does die. The ward is so dim and long and lonesome at night! It seems as if your soul might slip away and no one would care. I hate the nights!"

"I used to hate the nights, too," said Letitia. "I used to lie awake and cry because I hadn't any mother, and I had pain, and I was afraid I was going to die. But I don't do that any more."

"Are you well enough so you don't lie awake any more, do you mean?" asked the woman. "You don't look so."

"No," answered Letitia. "Today's one of my nice days. The doctor doesn't believe I'll ever be well enough so I won't lie awake at night. But I don't hate the nights any more now. The doctor's wife told me a beautiful verse out of the Bible. It's about the Lord Jesus, and it says, 'Who died for us, that whether we wake or sleep, we should live together with him.' So you see, if I'm awake in the nights, I'm not frightened any more. I just remember that 'whether I wake or sleep, I'm together with him.' You're not lonesome when you think of that."

"Aren't you?" asked the woman. "Should think it would frighten you."

"Why, no," said Letitia softly. "He's my friend. He's forgiven me my sins."

"How do you know?" asked the woman sharply.

"I asked him to," returned Letitia, "and the doctor's wife says, if you really mean it when you ask him, Jesus does forgive you."

The woman did not answer. Letitia was about to pass on, when the woman stretched out her hand.

"Let's see your flower," she said. Letitia gave her the sweet pea. The woman looked at it.

"Don't you want to keep it?" asked Letitia. "I've showed it to everybody in this ward."

"Yes," said the woman. "I want it." During the following night Letitia lay awake in her cot. The old pain had come back and she could not sleep.

"I don't think I did much good today," she thought. "I'm glad I had two sweet peas to give away. But that's all! Seems as though I can't do much good on well days, and now, like as not I shan't have another nice day for a long time."

But Letitia did not know that old Miss Abby, sore-hearted over rude rebuffs she had had from other people, had fallen asleep that night with her button-string in her hand, murmuring gratefully, "Anyhow, Letitia likes my button-string! Letitia'll look at my button-string tomorrow."

Nor did Letitia know that this night one of her sweet peas lay crumpled inside sleeping old Mrs. Simonds' withered hand. Nor did Letitia know that, at the other end of the ward, her other sweet pea lay crushed against the cheek of a woman whose wakeful eyes looked on toward night's painful, sleepless hours with dread. Yet there came back to the woman the words of Letitia's text, the words concerning him "who died for us, that whether we wake or sleep, we should live together with him." A tear rolled down the woman's cheek and wet the sweet pea. Might she, too, find comfort in Letitia's text? Could there ever be comfort and not terror in these words, "together with him?"

The long, lonely hours went on. To those who suffered and lay awake the night was as usual. Yet, through the hours, there went up from this woman in the last cot of the ward an earnest prayer for forgiveness, and that blessed answer of wonderful peace came back to her soul. Letitia's day had not been in vain.—Zion's Herald.

THE ORIGIN OF OUR NATIONAL FLAG.

The origin of our National flag involves an interesting narrative, which may not be familiar to all my readers, and perhaps not quite out of place here. It was on the 14th of June, 1777, the American Congress, then sitting in Philadelphia, resolved "that the flag of the United States be thirteen stripes, alternate red and white; the union to be thirteen stars, white in a blue field, representing a new constellation." General Washington, Robert Morris and Colonel Ross were appointed a committee to determine upon the form of the flag and to have it made, and at the suggestion of the latter (Colonel Ross) they sought the assistance of his niece, Betsy Ross, who had the reputation of an expert needlewoman. Betsy, whose maiden name was Elizabeth Griscom, was an original Quakeress, her parents being worthy members of the Society of Friends, but she married young John Ross, who was an Episcopalian. The home of the young people was the quaint little two-story house with high-pitched red roof, which is still standing in a good state of preservation on Arch Street below Third Street in Philadelphia.

When the committee called on Betsy she suggested that instead of adopting the six-pointed star of the English heraldry, they should substitute a five-pointed star, and it is stated that, taking a scrap of paper, she, with one clip of her scissors, produced a perfect five-pointed star, much to the surprise and delight of the committee, who forthwith adopted her suggestion and gave her the order to make the flag.

From that time forward for many years Betsy Ross had the contract for all the Government flags. She lived to her eighty-fourth year, dying in 1836, nearly sixty years after making the first flag; twelve new States having in this period been admitted into the Union, the number of stars on the flag had been increased from thirteen to twenty-five.

But for the incident of her "marrying out," it might be claimed that our first "star-spangled banner" was the production of a Quaker maiden.

MARY LOUISE'S PICNIC.

Mary Louise had the mumps. Now, mumps alone at any time of the year are bad enough, but to have them along in June, when every one else is through with them, and to have them at the time of the Sunday-school picnic—this was too much for even a sweet-tempered little girl like Mary Louise.

So, all the morning, while everyone else was hurrying about to get ready for the picnic, Mary Louise, with one cheek swelled up to twice its natural size, sat curled up in the big rocking-chair and cried about it.

To make matters worse, Elsie was going.

Elsie was two years older than her little sister, and had all the nice things and all the good times, Mary Louise thought. She even had the pretty name, while Mary Louise had the plain, old-fashioned one. She had always wished that she had been called by just one name like other girls. And when one would like to be called Flossie, it is rather hard to have to answer to Mary Louise.

Now, added to all these troubles, she had to have one side of her face puffed all out of shape and stay at home, while Elsie could look sweet and pretty and could go to the picnic. No wonder Mary Louise cried.

To be sure, mother had said that if Elsie could have helped her she would have stayed home, but Elsie was not even allowed in the room with Mary

Louise, for she had never had the mumps and mother did not want her to take them if it could be helped. So Elsie could just put her head in the door to say a quick good-by and then run away.

"If she could only have kissed me good-by," Mary Louise thought, "it wouldn't have been so bad."

"But of course she couldn't," she added with a little whiff. "It would be too bad if she got the mumps, but nobody cares about me. If my papa were only home!"

Mary Louise stopped crying and began to think. "What if he should come home?"

Papa had always called Mary Louise his brave little girl.

"Would he call me that now?" she wondered.

She rubbed her eyes and decided not to cry any more—if she could help it.

Mother was busy all the morning. Mary Louise hardly saw her at all. But she wanted to be brave, so she sat in the window seat and read her new book or played with her dolls and tried to forget there was such a thing as a picnic.

But O, how long the morning seemed! No matter how hard she tried to think of other things, she just could not help remembering the picnic: it seemed as if she would never want to go to anything in the world quite as much as she wanted to go to that picnic. She was almost afraid she was going to cry again in spite of herself, when all of a sudden there came a knock at the parlor door.

"How funny for anyone to rap there," she thought, as she went to see who it could be.

She opened the door and there stood mother, with a sunbonnet on her head, a big basket in one hand and a tin pail in the other.

Mary Louise just stood still and stared.

"Good morning," said mother. "I am going to a picnic, don't you want to come with me?"

"Why, mother," said Mary Louise, how can I? You know the doctor said I must not go outdoors for a whole week yet."

"O, you have special permission to go to my picnic," said mother. "I know the doctor will not mind; so get your bonnet and come along."

Mary Louise ran for her little sunbonnet.

"Wouldn't the children like to come, too?" asked mother. "I am sure Anabel and Susette would enjoy it, and I have lunch enough for all of us."

"Why, yes," said Mary Louise. "I'm sure they would be delighted."

She picked up the two dolls from the window seat, and was ready to see what would happen next.

"All right," she was ready to start," said mother. "We have a long way to go, but you just follow me, for I know the way very well."

"Where can she be going?" thought Mary Louise.

"We go out through this gate," said mother, as she went through the parlor door into the sitting-room. "Then we go across this field and out into a lane."

Mary Louise forgot her mumps and began to smile as she followed her mother down the hall.

"Now, we have a hill to climb. It's pretty steep, but just follow me and you will get to the top all right."

Here Mary Louise laughed out loud. "The idea of calling the stairs a hill!"

When they reached the top they went on down another lane and through more fields until they found themselves at the top of another hill.

"When we get down this hill," said mother, as they went down the back stairway, "we shall be almost there. Now, just across this field," as they crossed the kitchen, "and through this gate, and here we are at the picnic grounds!"

Mary Louise clapped her hands in delight, for the dining room did look like a picnic ground, sure enough. The table had been moved from the room. No chairs were to be seen, but the big table had been moved in from the hall and the fern and the geranium plants were on the floor. So all you had to do was to make believe just a little bit, and you were right outdoors.

"Now, help me unstack the things," said mother, as she took a tablecloth from the basket and spread it on the rug between the plants.

"We will eat our lunch right here among the trees," she said.

Mary Louise helped her take out the sandwiches and cake and pressed chicken and cookies and all sorts of good things.

"Now, we have some nice tea to drink," said mother, as she took out two cups and opened the nail. "I don't care for lemonade, do you?"

"No, I don't either," said Mary Louise. "Sometimes I do, but I don't seem to want any today."

You see they were not going to say that Mary Louise could not drink lemonade because it hurt the mumps.


When everything was ready, Anabel and Susette and Mary Louise and mother sat down on the floor for their picnic dinner. And things tasted just as good as they do on a real picnic, and everybody ate just as much. The warm wind blew in through the south

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windows and rustled the leaves of the fern until it seemed almost like real, out-of-doors, and when a petal of geranium blossom fluttered down into Mary Louise's cup, she told mother it did seem like a really, truly picnic.

And when mother said she didn't believe she had ever been to a nicer picnic, Mary Louise said she didn't think she had either. "And I am hardly a bit sorry I missed the real picnic now," she said.

Then all of a sudden the front door opened and somebody came down the hall into the dining-room, and somebody grabbed Mary Louise right up in his arms. And who was it but Mary Louise's own papa, who had been away off in New York for a whole month. And he kissed Mary Louise twice right on the biggest cheek. He didn't care a bit for the mumps, he said. He'd had 'em himself.

Then Mary Louise was not one single bit sorry that she had missed the other picnic.—The Congregationalist.

THE CHEERFUL MAN.

What a boon he is in everybody's life! Like a bright sunrise and a gentle south wind, coming together on a winter morning, he is to all who cross his path. He brushes cheerily along, knocking grief and disappointment out of his path, and leaving it fringed with flowers. Such a man is worth a great deal to the world; more than all his money, his wisdom or his ambitious schemes. People feel a sort of pleasure just seeing him coming down the street, and when they meet him there is not a cloud in sight.

Such men are a blessing to a town. They make one feel like the town is growing, is getting more beautiful, more than a place just to eat and sleep and make a living in. Sometimes one doesn't meet such men, and then he feels that the town is degenerating, that things are going wrong, and that the evil spirit is trying to put a little malice in his heart, and he goes home and meets his wife's smile with a feeling of suspicion.

A cheerful man doesn't realize the amount of good he is doing in the world. But it is his nature and he cannot help it. Heaven has picked him out as one of its angels, and he is faithful to his mission. Every day some fellow has been made happy by his pleasant smile and his genial "good morning;" and if one has a bit of business with him it passes by very much like an exchange of compliments.

To be cheerful may not be so great a duty as to be honest or unselfish, but it certainly widens the radiance of these virtues.—Ohio State Journal.

In actual life, as a general rule, it is the common, not the uncommon, person, who does noble things.—Lafcadia Hearn.

BOTH GAINED

Man and Wife Fatten on Grape-Nuts.

The notion that meat is necessary for real strength and the foundation of solid flesh is now no longer as prevalent as formerly.

Excessive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

"I was a heavy meat eater," writes an ill man, "and up to two years ago, was in very poor health. I suffered with indigestion so that I only weighed 95 pounds."

"Then I heard about Grape-Nuts and decided to try it. My wife laughed at me at first but when I gained to 125 pounds and felt so fine, she thought she would eat Grape-Nuts too."

Now she is fat and well and has gained 40 pounds. We never have indigestion any more and seldom feel the desire for meat. A neighbor of ours, 68 years old, was troubled with indigestion for years; was a heavy meat eater, and now since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion. I could name a lot of persons who have really been cured of indigestion by changing from a heavy meat diet to Grape-Nuts. "There's a Reason." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville" in pkgs.

We ha letters to 2 and 3), braces "I en in Rev erally ac epistles, applicatio Churches authorit few, If an perience sion to us letters in with "the this last grace, in represent preaching tions, Tl mentione close of Apocalyp joins the tion to " the fount this is or all of the

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NEW TESTAMENT PROPHECY.—A STUDY.

Fifth Paper.

We have studied briefly the seven letters to the Churches in Asia (Rev. 2 and 3). This, as we have seen, embraces "the things which are," as given in Rev. 1:1-9 and 4:1. It is a generally accepted fact that these seven epistles, or messages, have a wider application than these seven local Churches. I know of no respectable authority that denies this, and but few, if any, preachers of age and experience who have not found occasion to use some part or parts of these letters in their preaching. They deal with "the things which are," now, in this last age or dispensation of God's grace, in which the Church is God's representative and agent for the preaching of the gospel to all nations. The Church on earth is never mentioned in any prophecy after the close of the third chapter of the Apocalypse. In the last chapter she joins the Spirit in giving the invitation to "whosoever will" to come to the fountain of the water of life, but this is only a general exhortation to all of the present age.

But why this long silence concerning the Church, from the beginning of the fourth chapter to the end of the book?

There is a reason for this silence, which is suggested by the Scriptures, as already cited (1:19 and 4:1). In this arrangement of the order of this prophecy the scenes of the vision of the seer is no longer on earth. He had seen the sublime appearing of one who was no other than Jesus the Son of God, as he walked in the midst of the seven golden candlesticks holding the seven stars in his right hand and had received these seven messages to the Churches. He now hears the former "voice as of a trumpet" calling him up through the open door in heaven to see and hear things "that shall be hereafter," or more correctly "after these things." See the exposition of the book of Revelation by Dean Alfred, Joseph Seiss and Walter Scott, especially with reference to 1:19 and 4:1. If anyone doubts this let him examine the Greek text itself.

Now, turning to this arrangement as seen above, we see that the three divisions of the Apocalypse are as follows: (1) Write the things which thou hast seen, (2) and the things which are, (3) and the things which shall be "after these things." If this divine arrangement is recognized, the third division is strictly prophetic and deals with things which shall transpire when the Church shall have been moved out of this world.

This is in perfect harmony with the predictions of our Lord and his apostles. When speaking of the great tribulation (the great one) that should come upon all that dwell upon the earth at that time, he promised deliverance to all who watch and pray always (See Luke 21:34-36; Rev. 3:10; also 1 Thess. 5:1-7). Now, if we turn to 1 Thess. 4:13-18 and 1 Cor. 15:51, 52, we see how the resurrection of the dead in Christ and the translation of the living saints is plainly foretold, and it is evident that the Apostle John now sees the saints after their resurrection or translation already crowned and seated around Him that sitteth upon the throne and rejoicing in their heavenly exaltation as they behold the majesty and glory of the Lamb who is soon to begin his judgment upon the wicked inhabitants of the earth.

This is the divine perspective. In this the prophetic events are seen in their proper order as far as we have gone. The chief cause of the failure of many efforts to interpret New Testament prophecy grows out of an imperfect point of view, from which men have tried to look into these prophetic utterances. And as long as they persist in viewing these prophecies through a false perspective they will

AN OLD ADAGE SAYS

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continue to see things in a false light and can never harmonize the predictions of the New Testament.

No amount of learning can save men from false interpretations of New Testament prophecy who come to the word of God to look into it through the bias of intractable prejudice and preconceived opinions. Here we must come as little children, "For these things are hid from (many) wise and prudent and revealed to babes."

Now, as we turn to the heavenly scene to follow the seer, we are struck with the impression that is made upon John himself, when he sees the seven-sealed book and no one is found worthy to open the book and break its seals. Because is this he weeps "much," and one is made to wonder why this prolonged weeping. We read this same prophecy and experience on bitter sorrow. Not so with the prophet. He understands something implied in the utter failure to find one worthy to open the book and break its seals that we do not understand. Doubtless the contents of this book embraced the desire and expectation of this devout apostle and many of the saints of God.

If we turn to the subject matter of the book we shall find that it deals with the judgments of God in the earth, and in this the redeemed saints are to be associated with Christ (See Luke 22:28-30 and 19:11-27; 2 Tim. 2:12; Rev. 2:26, 27).

This co-regency of the saints with Christ in his judicial and regal power on earth was, perhaps, one cause of the prophet's solicitude about one being found to open the book and loose its seals, for the time had now come (in the prophetic vision) when Christ should begin his judgments in the earth.

Under the present dispensation—"The things which are"—there is no place for the reign of the saints on earth. Satan is the "god of this age" and the prince of this world, therefore there was joy in heaven when the "Lion of the tribe of Juda" had prevailed to open the book and break the seals.

We must not forget that Jesus is at the right hand of the throne of God as our great High Priest to intercede for us and will by and by receive for himself a kingdom and return to reign and will "reign until he hath put all his enemies under his feet" (See parables of the "Pounds" and the "Talents"). He is also declared to be the "Judge of the quick (living) and the dead at his appearing and his kingdom" (2 Tim. 4:1).

In this judgment and reign the saints, as we have seen, shall have an active part (1 Cor. 6:2). Now, is it not evident that this honor of reigning with Christ in his judicial and regal power was one cause of the great joy of the "living beings and elders," as representatives of the redeemed and glorified saints who are now about to enter more fully into their royal inheritance. In all the seven Churches whose earthly state, as shown to us in the seven letters of chapters two and three, there was dominant evil of various kinds, and in most of them there was a fierce struggle against the powers of darkness and a deterioration in the spiritual life of the majority of the membership of these Churches, until in some of the last mentioned, only a few could be recognized as truly loyal to Christ and belonging to the congregation of the saints.

It was natural that the Apostle John should feel a bitter disappointment when no one "in heaven, nor in earth, nor under the earth was able to open the book, neither to look thereon." It was one of the irrepressible desires and expectations of the apostles of Christ to be associated with him in his kingdom, and before his crucifixion they had even disputed among themselves which of them should have the highest place, and even after being chastened with the great sorrow of his death and seeing him alive again and hearing him speak of the things of his kingdom they dared to ask him if he would "at this time restore the kingdom to Israel" (Acts 1:6, 7).

It is highly probable that in those forty days he was on earth after his resurrection that the things concerning his kingdom had been a subject of communication to them and their vision of his reign on earth had been made more clear and certain. But very little of what he said to them during this time has been recorded for our information. Jude tells us that Enoch had prophesied of the saints coming with the Lord "to execute judgment upon all and to convince all that are ungodly among them of their ungodly deeds . . . and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15). In the Old Testament prophecies the reign of Christ on earth was one of the most prominent themes, and no wonder that these apostles placed so much emphasis upon that great hope of every faithful son of Israel.

I will reserve the particular study of these seals to the following paper. R. F. DUNN.

WESTERN NOTES.—No. 14.

My last notes were written from Rotan, Fisher County. Going on from thence I passed out westward and north through Scurry, Mitchell, Howard, Martin, Dawson, Terry, Lubbock, Hale, Swisher, Crosby, Deaf Smith, Randall and Potter. One traveling by private conveyance has an opportunity to get a better knowledge of the country than going by rail. But if you look over the map, you will find that over this vast territory there is not much rail to travel on, and if you go at all you are bound to go otherwise. Over this vast stretch of territory there are millions of acres of very fine land waiting for the settler. If we had a million people up here the country would blossom as the rose. On the plains an abundance of feed stuff has been grown, grass is plentiful and farmers and stockmen are in good shape to carry their stock through the winter. The fall rains have been abundant, which put the land in fine condition for wheat sowing; and all are looking forward to a great wheat harvest next year.

I found that disciple named Sweeney at Lamesa, Dawson County, just about completing a new church worth about \$4000. This is the first and only church in the county. I find this state of affairs prevailing often in the West. The Methodists forge right ahead and put up a church building and all the other denominations on the ground use it. The Methodists also have the distinction of having the first and only churches in the towns of Brownfield and Gomez. While passing up through Dawson County I saw sixteen fine antelopes run across the road ahead of me, but I didn't shoot—had no gun. The natives say that it is all right to shoot one of the things in self-defense or to keep them from running over you. I have seen quite a large number of these animals, but have never felt that I was in any immediate danger of being run over by them. There are some things worthy of note about the many little towns scattered over the plains. Their citizenship is made up of people of grit and enterprise. Everywhere the people are talking of railroad building. A little town, with only a few men in it, will turn out and get up a \$50,000 or \$100,000 bonus for a railroad in only a few hours. If all the railroads are built that are being talked of, this country will be crossed and recrossed in a few years like the lines of chess boards. However, there is not that inconvenience in living out far away from a railroad in a level country like this as is generally supposed. One man will hook up from six to fourteen horses and lash on a trail of wagons from three to five, one behind the other, and roll out to the railroad for goods. Of course, he will come in with a tremendous load. Then the automobile is in evidence everywhere, and they travel with great rapidity and carry passengers where they want to go. One is also impressed with the absence of the man of color. You may go for months on the plains and never meet the man in black. Of course, labor is scarce and high, but it is the finest country for the white man who wants to work that I know of.

On my arrival at Amarillo I found the disciples gathering from all ends of the earth. They came up together to report what the Lord had done through them for the past year. They rejoiced together for a few days over victories already won, and then went out to push the battle for other victories. Now, the whole affair at Amarillo was presided over by a certain disciple by the name of Candler, who came from the far East. This same Candler was also a man of much learning and fine executive ability. He was a man who had studied the field and the men who had wrought therein. So he chose from among the brethren that resorted thither fourteen other disciples and carried them away to an upper or lower room somewhere in the city and conferred with them as to where the other brethren should be placed to do the Lord's work for another year. After consulting with these brethren for a few afternoons,

the aforesaid Candler came before the great assembly in the eleventh month and twelfth day thereof, having a certain document in his hand which contained the names of a large number of the brethren who waited before him anxious to know as to what part of the great field they were to labor the coming year. When the reading ceased, there was a great gathering up of grips and overcoats and all were off for the train. The writer heard his name called out in connection with a certain town called Hutto on the I. & G. N. Railroad.

I am now (November 18) in Brisco County on my way thither, not knowing what manner of people I shall find in the little city far to the south. C. G. SHUTT.

LIBERTY BELL.

Here are some things about the bell it would be well to cut out and paste in your scrap book:

July 8, 1776, the bell was rung for the proclamation of the Declaration of Independence.

On October 24, 1781, the bell rang out for the surrender of Cornwallis.

April 16, 1783, it rang out for the proclamation of peace.

September 29, 1824, it rang to welcome Lafayette to the Hall of Independence.

July 4, 1826, it ushered in the year of jubilee, the fiftieth anniversary of the Republic.

July 24, 1826, it tolled for the death of Thomas Jefferson.

July 4, 1831, is the last recorded ringing of this famous bell to commemorate the day of independence.

February 22, 1832, is its last recorded ringing to commemorate the death of Washington.

In the same year it tolled the death of the last survivor of the Declaration, Charles Carroll, of Carrollton.

July 2, 1834, it tolled once more. Lafayette was dead.

July 8, 1835, while being tolled for the death of Chief Justice John Marshall, a crack was developed, starting

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from the rim and inclining in a right-hand direction toward the crown.

Another attempt was made to ring it on Washington's birthday, February 22, 1832, but the fracture was so much increased that no attempt has ever been made to ring it since.

Its voice is silent, but its deeds will ring in the hearts of all patriotic people so long as the name of liberty shall last.—Selected.

Facts for Catarthal Sufferers. The mucous membrane lines all passages and cavities communicating with the exterior. Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

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Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

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Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they must in turn protect us by observing the rule which stands at the head of the first column on the eighth page.

"UNCLE DICK" THOMPSON MAKES REQUEST.

Rev. R. W. Thompson, better known as "Uncle Dick," has been quite ill ever since his return from the Texas Conference. He contracted a cold at Houston, and it is slow turning him loose. We hope he will soon be able to be out again; but it will be some days at least before he will be fully himself. He requests us to ask all who subscribed at Houston to the fund to pay the debt on the home of Sister J. W. Thompson, at Round Rock, to send the amount to his address, 391 South Ervay Street, this city. It is necessary to have these amounts at once so as to relieve this home of the embarrassment of debt.

Rev. E. L. Shettles, of Calvert District, writes us that his preachers are already getting down to business, and that he is very hopeful of one of the best years of his life. He also promises to make things hum for the Advocate, and we hope all our presiding elders will do likewise this year. The Advocate is one of their strongest supports, and if they will give it their co-operation, it will help them wonderfully in their work.

According to the Nashville Christian Advocate Rev. O. F. Sensabaugh, of the Fort Worth District, received the largest salary of any man in the presiding eldership anywhere in Southern Methodism. He was paid the sum of \$3922.29 and a district parsonage. That district evidently appreciates the work of its presiding elder, judging their appreciations by dollars and cents. All the pastors of the district received, in the aggregate, \$23,147.22, making an average salary of \$964.46, calculating the average on the basis of twenty-four preachers in the district. The Fort Worth District is to the front in its support of the ministry. The total expenditure for all purposes during the year is \$441,663.50. There were 2322 conversions and 2980 accessions to the Church. Last year the district paid its presiding elder \$3358, and it paid to its preachers \$21,238.

CANDLERISMS CAUGHT ON THE FLY.

"No man is a better preacher than he is a believer. When a man gets hold of God he gets hold of men."

"It is well to quote poetry, but to quote the Scriptures is a great deal better."

"Some men think that it is characteristic of religion to remain forever in a juvenescent state."

"The best product of the ministry is not rated at a commercial value. It is beyond the price of money."

"It is far easier for a man to make money than it is for him to make a wise distribution of it. Most any man can do the former, but only one in a thousand can do the latter."

"As a rule, when a preacher becomes possessed of much money he begins to decay in his ministry. Either the money or the preacher must suffer."

"To believe in a creedless creed is to make the mental apparatus devour itself. When you have nothing else to eat, you live on your own tissue."

"Peter struck at a man's head, but he only cut off his ear. You must strike at the heart of a man if you want religious results."

"Turning a scrub loose in a pasture does not make him a Jersey. He must have the right sort of blood in him before he is subject to registration."

"Let the young men read good books, but not too many new books. Too much green stuff is not good for old people, much less young folks."

"You need fewer cocklebur colleges and more first-class high schools. This way you have of naming every school a college is a burlesque."

"When a German gets a genuine case of religion, you Americans have to quicken your pace to keep up with him. He moves splendidly."

"When a young preacher keeps up his course of study during the year he takes on what the horse people call working flesh. There is nothing spongy in that sort of muscle."

"It takes a first-class religion to have a backslider. A man must have something before he can let it slip away from him. Mohammedans never backslide, because they have got nothing to backslide from."

"You boast of advanced thought and culture as though it were something new. Well, John Wesley was a better scholar than any of you and he understood the advanced thought of his day, but he was not a fool about it. He had revivals, and if he were a member of this conference and in his prime I suspect that I would have less trouble finding a place for him than I have with some of you."

"Isaiah was no ignoramus. Long after Demosthenes is forgotten and the orations of Cicero have perished out of literature, the noble sentiments of Isaiah will abide to comfort the hearts of believers. And the critics will never be able to discredit him with sensible people, much less to overthrow his writings."

"Joshua did not know much about military science. In fact he never studied any text book on this subject; but he did understand God, and the walls of Jericho fell before him without the aid of battering rams and catapults."

"This is not a Christian nation by legislation, and we hope it never will be. It is only Christian to the extent that our people believe in Christ and obey his gospel."

"Israel made no contribution to the philosophy, or the art, or the science

of the world. Athens and Rome far exceeded the progeny of Abraham in these matters. But Israel gave to the world the profoundest system of religion and morals of any people in the history of the world."

"No man can understand the philosophy of history who leaves God out of it. Without God geology is an unreadable book. All natural sciences, when properly understood, are but interpretations of God."

"The men who have tried to throw away our religion are not our great leaders. They are only the men of small intellectual and moral force among us. Nearly all our great men have been, and are, men of great faith."

"Stop calling the Italians 'Dagoes.' They are our brethren, put here for us to do them good. You must remember that their ancestors were Roman Senators at the time your forefathers were eating roots and short on clothing in the forests of Germany."

"The man on one charge who will extort a promise from one of his people who is moving his residence into another charge not to move his membership with him, because it will decrease the list of members he will report at conference is unfaithful to his Lord and unfit to be a pastor. He thinks more of his vanity than he does of Christ or the Church."

The Church does not always get the preacher it needs by a special call. The people of Nineveh would have been a long time calling Jonah. They did not want him, but they needed him mighty bad."

"No preacher ever helped his people by explaining to them a reason of his doubt. The preacher ought to believe something before he undertakes to preach. People have doubts enough without the preacher trying to add to their stock of this sort of stuff."

"We are not in any mood to have the gospel amended. The gospel needs no amending. It needs believing, preaching and practicing. When a preacher has nothing to do but to try to discard some part of the gospel, it is time for him to locate and go at something else."

"We have no patience with the preacher who keeps his nose in the trough while he uses his heels to kick the Church to death. When the Church feeds and clothes a man he ought to have too much gratitude, to say nothing of honesty, to put in his time trying to paralyze the hand that feeds him."

"As long as a preacher has a good, live, earnest faith, he will not do much erratic preaching. When his faith loses its vitality his preaching is usually vague and insipid, and sometimes it is erroneous."

"The doctrine of the Trinity did not come out of metaphysics, but out of human experience. First, the early disciples heard Christ speak of the Father and then of the Spirit, and they naturally found themselves believing in the Trinity."

"At first the Trinity has a hard look about it, but the closer you get to it the richer are the streams of religious life that flow from it. Pike's Peak looks cold at a distance, but from it come the waters that make glad the valleys and fruitful the fields for hundreds of miles around. We cannot get along in our religion without the Trinity."

"Sometimes a layman induces a preacher to join him in picking up a good bargain in real estate or oil stocks by the plea that he will need a little money to provide for a rainy day, and when the scheme fails and the man loses his money, that layman is the first to come to the Bishop to get help to collect his debt from the

preacher. You laymen ought to let us preachers alone. You often spoil us as preachers and make very poor business men out of us."

"When Christ stood upon Mt. Olivet and cried out of his agony, 'Oh, Jerusalem! Jerusalem! How oft would I have gathered thy children together as a hen doth gather her brood under her wing, but ye would not! Behold your house is left unto you desolate!' This was uttered only in the presence of a few disciples. But the eagles nesting down yonder on the banks of the Tiber heard that cry and hastened their speed to the feast of destruction. The Romans razed the city to the ground and wiped out her existence as a nation."

"I am not so much concerned about what the times demand of Christianity as I am about what Christianity demands of the times."

"Calvin's doctrine of election is a metaphysical conception. Yours is a practical habit. That kind of election that neglects forgiveness is dangerous."

"Christ did not condescend to people. He was on the level. The old version says condescend to men of low estate; but the Greek says, be content with plain things, mind not high things, but be content with plain things. Nothing in it about people—only things."

"Do not go to the parsonage with a pointer dog on the end of a chain. Maybe you ought to go hunting once in a great while, but when you do, just borrow a dog. I do not think a preacher will find much time for hunting, playing chess and the like."

"We have no need for anyone to tell us what he does not believe. You might as well undertake to enrich the country by exposing its empty treasury."

"An itinerant creed is not a good creed for an itinerant preacher. A creed ought to locate sometimes. Oh, these Bedouin creeds, these Gypsy creeds, that never pitch their tents twice in the same place!"

DEATH OF REV. E. A. BAILEY.

The grand old veteran is dead! It came to him suddenly at Dublin last Sunday morning. His heart gave way and the wheels of life stood still. This will be sad news to thousands of our people. Brother Bailey was one of the leading figures for years in the Northwest Texas Conference. He served long in the presiding eldership, and no man ever served better. In whatever sphere the Church placed him he did his full duty. He was an ardent Methodist, knew and loved our doctrines, and he was devoted to our polity. He received his mental training under Dr. McKenzie in the long ago, entered the ministry in his young manhood, and he was faithful to the end. He was an intensely spiritual man. He knew he had religion, and enjoyed it. His sermons were always very religious. Hundreds were converted under his ministry. The preachers all loved him and the people loved him. His departure leaves a gap in the old guard hard to fill. Only one year of rest from active work as a supernumeraire, he now enters upon an unending rest in the land of the blessed. His memory will be held in everlasting affection, and his children in the gospel will ever rise up and call him blessed.

REV. GLENN FLINN'S WORK

We take the following personal of Rev. Glenn Flinn from a recent issue of the Galveston Daily News:

Rev. Glenn Flinn, for the past two years pastor of the First Methodist Church in this city, has been appointed Agency Secretary for the American Bible Society in the Southwest. His territory will embrace Texas, Louisiana, Oklahoma and Arkansas, and it will be his work to inaugurate and superintend a system of colportage among the foreigners in the States named. The work is one that has been

carried on with great success in the mission fields of the world and one that promises much good for the Church and country at home. The work presents a large opportunity to study the perplexing immigration question, and one of its objects is to help solve this question by putting into the hands of the immigrant as he settles in the country the Bible. Agencies similar to the one which Dr. Flinn will superintend have been created in the Northwest, with Chicago as a center; in the Northeast, around New York; along the Atlantic and Pacific slopes; and one in the Middle West, with Denver as center. Dr. Flinn's headquarters will likely be in Dallas.

Rev. T. S. Armstrong had made a fine start at Weatherford. Rev. J. C. Mimms left matters in fine shape, and Brother Armstrong has stepped in and taken hold of the work in great earnestness. One of our Weatherford exchanges gives a most glowing account of the second service conducted by Brother Armstrong. We give one or two paragraphs of the account of the preacher and the preaching:

His delivery, while being clear as a bell, is of the sort that goes straight to the point. With good diction, his choice of English is beautiful as it is simple. Without aid of pedantry, without bombast, with none but the simplest of words, such as the child of tender years could readily understand, he held his audience from the opening text to the last well-rounded period when he made clear how the providence of God hovered over the human family.

At the conclusion of the sermon, one of the most powerful ever delivered in the First Methodist Church there is no doubt, the Holy Eucharist was administered to a very large number, and all went to their homes greatly helped, with a renewal of the Christian's hope, one and each giving thanks for life and for the privilege of living to enjoy the beautiful Sabbath day that shone around them.

Rev. W. H. Matthews has taken hold of things at Mulkey Memorial, Fort Worth, with every indication of success. The daily Record of last Monday gave a fine report of the sermon and the services at that Church, last Sunday morning. The congregation was full and the spirit of the service fine. Brother Matthews is one of the best all-round preachers in his conference, and any Church is to be congratulated that has him for its pastor.

Rev. Jno. M. Barcus tells us that a great many people fear the recent anti-victory in Williamson County will put saloons in Georgetown. But there need be no fear on this score. Georgetown is dry under the precinct election law, and will continue so. Liquor will only be sold in Taylor and one or two other points in the county, but no where near Georgetown. Our University will not be bothered with it. The Georgetown Precinct is overwhelmingly local option.

Rev. J. W. Stevens, when making his report at Houston, asked the Bishop not to send him back to Laurens, but the people in that charge asked differently, and the old-young man is their pastor for another year. They know how to estimate a good man, and they made up their minds that "Uncle John" was good enough for them.

Rev. L. A. Reavis is back in Love for the third year, and his people are so well pleased that they have already pounded him and his family. They left thirty dollars' worth of groceries at the parsonage. Some people do not believe in pounding. They say, "Try the preacher his money and let him buy his own groceries." Well, there is a touch of brotherly kindness in a pounding that can not be imparted to a cold lot of dollars paid as a salary. Let the poundings go on. They are all right.

Bishop Morrison left things in a stew in the Holston, the Western North Carolina and the South Carolina Conferences. They complain that he not only made many changes, but that he was too exclusive in his cabinet work. It is intimated that he did not seek all the information within reach in making appointments, and that

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while he stayed within the limits of law, he was not careful at all times in his disposition of several of the men to be assigned. The Church papers over that way intimated a great deal more concerning these matters than they actually said. Reading between the lines we are left to infer that Bishop Morrison had a head of his own in rearranging charges and in assigning the men.

Rev. S. J. Vaughan has installed himself at Merkel, and the people have given him a warm reception. Those are loyal people, and Bro. Vaughan finds himself delightfully situated. He has great support in two good superannuates—Bros. Annis and Helzer. Added to these is a fine local preacher, Rev. T. N. Lowery. He has traveled so much as a supply that he knows how to make himself useful to his pastor. Bro. Vaughan will have a great year.

Rev. Jno. T. Howell has reached his new field of labor at Tulla, far out on the picket line of his conference. His people have received him with open arms, and they have already stormed the parsonage with a pounding and made the preacher and his family glad with their kindness. His officials have fixed his salary at \$800, and he is looking forward to a great year of service.

The people of Cameron asked Bishop Candler to return to them as their pastor Rev. J. T. Smith; and the Bishop hearkened to them and obeyed their voice. No man did a better year's work than Bro. Smith, and those people know how to appreciate his service. He is already back among them and hard at work.

Rev. A. C. Bell was given another year at Stanton by Bishop Candler, and his people were so rejoiced that they hardly waited for him to get back home before they deluged the parsonage with a great pounding. He did good work among them last year, and we predict another good one in the year to come.

Owing to the heavy work of beginning the duties of his new year, Rev. W. D. Bradfield will not take up his educational page in the Advocate for a few weeks. However, after he gets his work thoroughly organized and in hand for the ensuing year he will, doubtless, resume this page and help us in pushing the cause of education during the present year. His work the past year was excellent, and we, as well as the whole Church, appreciate it. The Advocate, especially, is under obligation to him for his valuable service.

The antis brought on an election in Upshur County last Saturday, and they got snowed under by more than four hundred majority. Two years ago they slipped up on the pros and came within a few votes of carrying the county. This time the pros were on to their tricks, and they did all that was necessary to stupefy them. They will rest quietly, at least for two more years. The antis are hard to stay dead, but we will just keep on slaying them with pro votes, and one of these days they will fall to ever revive again. On with the battle!

The Majestic Theater, in this city, is showing a contempt for law that bodes no good to our Christian civilization. It persists in trying to run its place of amusement open regardless of law or public sentiment. It really defies the courts and the officers, and ignores their efforts to suppress it. It seems to have a standing arrangement with the city court by which it is permitted to have itself arrested by its own offer, and then on Monday morning it goes down to this court and pays a minimum fine, and the next Sunday proceeds as usual. The County Court, however, is turning its attention to this matter; and even Judge W. W. Nelms, of the Criminal Court, seems to have reversed himself on this question, for recently he instructed the Grand Jury to investigate the situation

and indict the people behind this effort to set the laws of the country aside. Had he pursued this course before, the present state of things would not exist. But we are glad to see him change his course in this matter, and we hope that the management of this place of amusement will get what they deserve.

Our Baptist brethren contemplate the organization of a movement looking to the establishment of a theological seminary. The past week repre-

er concert of action in the work of progress in spiritual matters. The presiding elders are all present and taking quite an interest in the coming year's labor.

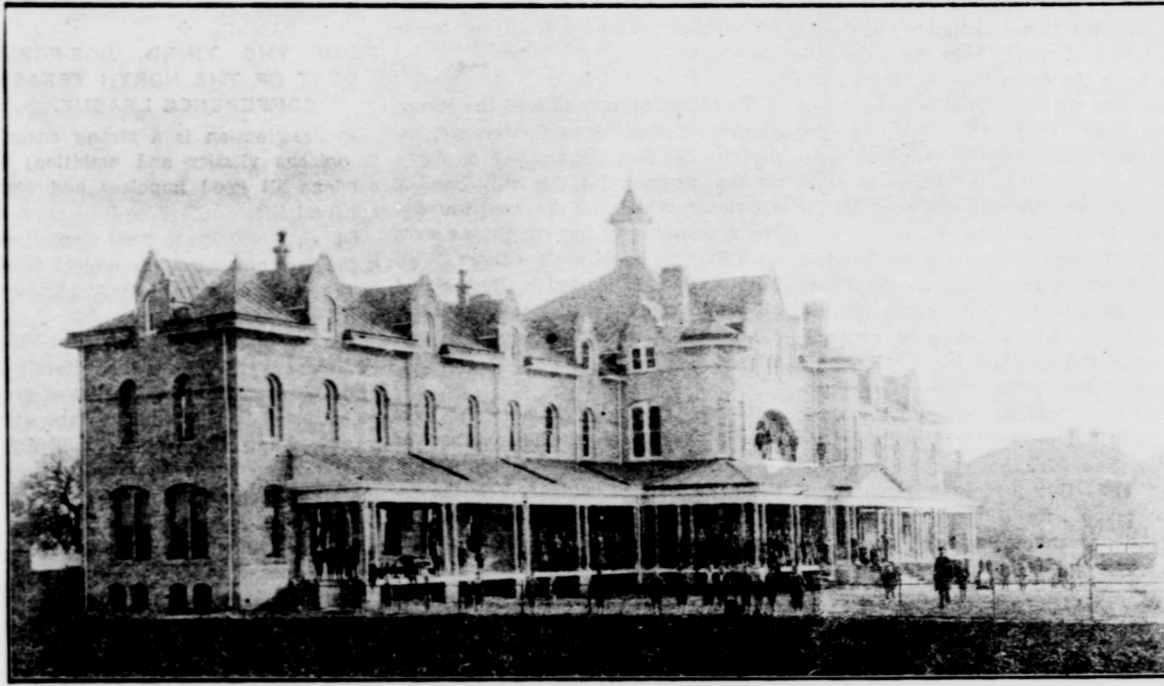
THE PRESIDENT'S MESSAGE.

President Roosevelt, on December 3, sent his annual message to both Houses of Congress, and the next day all the daily papers in the country published it in full. It is an able and a very elaborate document, too extensive to publish even a suitable ex-

cerpt of unflinching perseverance in the war against successful dishonesty.

Rev. C. S. Cameron, of DeLeon, writes of the death of Rev. E. A. Bailey as follows:

I have just had the sad news over the phone that Rev. E. A. Bailey, the grand old man of the Northwest Texas Conference, died at 7 p. m., at Dublin, Texas. He had been in DeLeon for two weeks sick. He went to Dublin Saturday, the 7th inst. A great man has gone home. This is a sad loss to us, but his eternal gain. We shall never see his like again.



THE TEXAS METHODIST ORPHANAGE, WACO, TEXAS.

Our fiscal year begins the 1st day of November and ends the 31st day of October each year. Our Board of Directors meet in annual session the second Tuesday in October; before them should come all suggestions of change of plans or advancement of the work. They review the year's work; audit the books of the institution and make report and recommendations to the patronizing conferences. The Manager, under them, is largely executive. The last annual report of the board has been kindly received and their request granted by

representatives of their Church met in this city and outlined a plan for this new enterprise. Of course, it will be articulated with Baylor University, but it will be located either in this city or in Fort Worth. The Baptists are a progressive people, and they are constantly on the lookout for new openings.

As the Christmas time is approaching we ought to have something special in view through which to express our gratitude to God for his goodness to us. And this leads us to say that our Orphanage at Waco is a good institution upon which to bestow our benefaction; and in doing so God will be well pleased with our work. These are his children, and the Church is trying to care for them. God's blessings are upon this institution because it is carrying on his work. Let all our good Methodists remember the Orphanage with something substantial. Send your gifts to the Orphanage in care of Rev. W. H. Vaughan at Waco, and they will be properly appropriated. Send money, or groceries, or dry goods, or confectio-neries, or poultry, or anything else that will help those children. Anything that will make your own children happy will also make those happy in the Orphanage. Maybe you have no children; well, then, your obligation is to help these at the Orphanage is twofold greater because of this fact. Be unselfish and remember those orphans.

The presiding elders of the North Texas Conference, as we go to press, are holding a meeting in this city, looking to a forward movement along all Church lines this year. Next issue we will give some of the particulars of the gathering. Evidently the new blood put into the presiding eldership by Bishop Candler at the recent session of the conference is stirring the office to greater activity and to great-

er all the conferences, with this addition, that the money assessed for the current expenses be raised and sent in in the early part of the year, at least during the Christmas holidays; this last is the request of the committees on Orphanage of the several Annual Conferences.

We need this money as never before. How much we need it will appear when I state to you that our expense account for November was over \$800; to pay this only \$9 was received on this account. Rev. Benj. S. Crow, of Bristol charge, sent this

tract of it in our columns, but will venture to give the two opening paragraphs, which will indicate the general character of this State paper:

No nation has greater resources than ours, and I think it can be truthfully said that the citizens of no nation possess greater energy and industrial ability. In no nation are the fundamental business conditions sounder than in ours at this very moment; and it is foolish, when such is the case, for people to hoard money instead of keeping it in sound banks; for it is such hoarding that is the immediate occasion of money stringency. Moreover, as a rule, the business of our people is conducted with honesty and probity, and this applies alike to farms and factories, to railroads and banks, to all our legitimate commercial enterprises.

In any large body of men, however, there are certain to be some who are dishonest, and if the conditions are such that these men prosper or commit their misdeeds with impunity, their example is a very evil thing for the community. Where these men are business men of great sagacity and of temperament both unscrupulous and reckless, and where the conditions are such that they act without supervision or control and at first without effective check from public opinion, they delude many innocent people into making investments or embarking in kinds of business that are really unsound. When the misdeeds of these successfully dishonest men are discovered, suffering comes not only upon them, but upon the innocent men whom they have misled. It is a painful awakening, whenever it occurs; and, naturally, when it does occur those who suffer are apt to forget that the longer it was deferred the more painful it would be. In the effort to punish the guilty it is both wise and proper to endeavor so far as possible to minimize the distress of those who have been misled by the guilty. Yet it is not possible to refrain because of such distress from striving to put an end to the misdeeds that are the ultimate causes of the suffering, and, as a means to this end, where possible, to punish those responsible for them. There may be honest differences of opinion as to many governmental policies; but surely there can be no such differences as to the

The much written about financial condition is the cause of this, but whatever the difficulties are the orphans are well, have good appetites that will not wait.

We are all well and happy. Our school is up in every way to the best. We expect a great Christmas time for the children, but we can only do what your help makes possible.

We expect the best year in our history. To this end we ask your prayers, sympathy and help.

W. H. VAUGHAN.
Waco, Texas, Dec. 7, 1907.

PERSONALS.

Rev. W. Y. Switzer, of Milford, paid the Advocate a pleasant call recently.

Rev. H. M. Neely, the old man eloquent, made the Advocate a visit the other day as he passed through the city on his way to his new appointment at Jacksboro.

Rev. B. C. Ansley, of Hempstead, dropped in to see us a few days ago. He goes back to this work for the second year, and now he and his people are in a good, new church edifice.

Rev. O. A. Shook, of the Texas Conference, and now on the retired list, gave us the benefit of a visit as he returned, the other day, from conference, on his way to Alba.

Rev. Nathan Powell, who served as Chaplain for two years at the A. & M. College, has re-entered the pastorate, and this year he is stationed at Chapel Hill.

Rev. S. H. Werlein, D. D., for four years pastor of Tenth Street Church, Austin, has been transferred to the Little Rock Conference and stationed at Winfield Memorial Church, Little Rock.

Bishop Candler informs us that Rev. S. W. Smith will go to Fruitland Mission, in the Bowie District, and that Rev. E. A. Maness will go to the Greenville Mission, in the Greenville District.

We have received a much appreciated letter from Bro. C. L. Cyrus, of Cleburne. Such sentiments as it contains inspire us to do our full duty to those who read these columns.

Rev. E. L. Spurlock, Business Manager for the North Texas Female Col-

Catarrh Invites Consumption

It weakens the delicate lung tissues, deranges the digestive organs, and breaks down the general health. It often causes headache and dizziness, impairs the taste, smell and hearing, and affects the voice. Being a constitutional disease it requires a constitutional remedy.

Hood's Sarsaparilla Radically and permanently cures. In usual liquid form or in chocolate tablets known as Sarsatabs. 100 doses \$1.

lege, came in to see us last week. He is preparing to enter the field for the new building this year and we wish him success. He says the conference left a good flavor in Sherman and everything is moving out encouragingly.

Bro. D. W. French, R. F. D. 4, Waxahachie, sends us a brotherly greeting and speaks helpful words for the work we are doing in the Advocate. These laymen seem to get good out of these columns.

Rev. J. A. Stafford writes us that he has arrived and taken charge of his work at Wichita, and is well pleased. His Board of Stewards have given him a raise in his salary and he starts off well.

We are in receipt of an invitation to the marriage of Miss Daisy Belle Boyd to Mr. Victor I. Pucine, which happy event took place at the Methodist Church in Gatesville, December 10, 1907. Miss Pucine is the daughter of Rev. and Mrs. George F. Boyd.

Rev. L. J. Powers goes to Brushy Creek Circuit this year, and on his way to his work this week he paid his respects to the Advocate force. His work is in the Jacksonville District.

Rev. W. A. Stuckey is already installed in the parsonage at Bonham, and has begun his work. He is a strong man and he has a fine field. His people have received him cordially and the outlook for the year is promising.

Rev. G. V. Ridley goes back to Mount Pleasant after having had one fine year with those people. They wanted him back, and he is delighted to be among them again. Dr. Ridley is one of the faithful and devoted members of the Texas Conference and always does good work.

Dr. and Mrs. T. W. Moore, of Seguin, have issued invitations to the marriage of their daughter, Miss Ethel Elise, to Rev. Gaston Hartsfield, which event takes place on December 19, 1907, at the Methodist Church in their home town.

POST OFFICE ADDRESSES.

Rev. W. T. Ayers, Iola, Texas.
Rev. G. H. Phair, Sour Lake, Texas.
Rev. Samuel Morris, Brandon, Tex.
Rev. A. P. Lowrey, Station A, Fort Worth, Texas.

CLERGY BUREAU.

To the Preachers of the Northwest Texas Conference:

I have filed with Mr. J. E. Hannegan, Joint Agent of S. W. Clergy Bureau at St. Louis, a certified copy of the Texas Christian Advocate, containing the appointments of the Northwest Texas Conference. In making application for clergy permits you have only to refer to the fact that your name occurs in that list. JOHN M. BARCUS, Sec. Northwest Texas Conference, Georgetown, Texas.

WEST TEXAS CONFERENCE.

To the Preachers of the West Texas Conference:

I have sent a certified list of the West Texas Conference appointments to Mr. J. E. Hannegan, Missouri Trust Building, St. Louis, Mo., so that those who desire can obtain their clergy permits for 1908 by January 1. V. G. THOMAS.

READY TO HELP.

Please say to the brethren in the Advocate who may need my help in meeting that my address is Melrose, Texas. J. S. WILSON.

Epworth League Department

GUS. W. THOMASSON... EDITOR
Van Aistyne, Texas.

All communications intended for publication in this department and all papers with articles to be commented upon should be addressed to the League Editor.

The following rules should be observed in remitting money on account of the State Organization: Local Chapter dues should be sent to Frank L. McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

State League Cabinet.

President, Allan K. Ragsdale, Dallas.
First Vice-President, J. E. Blair, San Marcos.
Second Vice-President, Miss Mattie Harris, Dallas.
Third Vice-President, P. W. Horn, Houston.
Fourth Vice-President, Miss Sallie Hartigan, Waco.
Secretary-Treasurer, Frank L. McNeny, Dallas.
Junior Superintendent, Mrs. W. F. Robertson, Gonzales.
Chairman Board of Trustees, T. S. Armstrong, Waco.
Secretary Board of Trustees, A. J. Weeks, San Antonio.

Fourth Annual Encampment, Epworth-by-the-Sea, August 5-15, 1908.

NOTES.

Someone (Bro. Frank Onderdonk, we presume) has remembered us with a copy of La Ofrenda Escolar, a magazine pamphlet issued at San Luis Potosi in the interest of Methodism in the Guadalupe District, in Mexico. The publication is directed by Bro. Onderdonk and the copy we received is the initial number. We doubt not that it will be a successful venture, for Bro. Frank has a way of always doing things.

The date for the Missouri State Epworth League Conference has been set, the date being July 14-17, 1908, and the place Pertle Springs, as usual. We understand that Pertle Springs is a resort owned and operated by a stock company, and that the Leaguers simply engage accommodations here for their annual meetings. The plan is said to work well, and we note that the interest in the work in Missouri increases.

League Editor W. H. Pritchett, of the Central Methodist Advocate, is reported as being ill and confined to his bed. We extend our sympathies and wish for him a speedy recovery.

We wonder if the Pacific Methodist Advocate has ceased publication, for we have not had a glimpse at a copy for a long while. Has our name been "pled," Bro. Caldwell?

Will the State officers of the Texas League please take notice that this department has not been honored with a single communication from the cabinet for some time, save from the President, Bro. Ragsdale. We would modestly suggest that the columns are open to the State officers.

President Ragsdale recently made a business trip to Kansas City and engaged tents for use at the Encampment next summer. He secured a more desirable style of tent this time, and some of them will be shipped down several weeks in advance for use of those who may want to go ahead of the rush.

It is expected that the Program Committee will meet soon after the first of the year and complete the draft for next year's session. Three Bishops, one Governor, three connectional men and other prominent speakers have signified their willingness to serve on the program this time. The list of State speakers has not yet been made up, but there is an abundant field and the program will be all that anyone could desire.

AS OTHERS SEE US.

Sometime ago a personal note from the editor of the Texas Christian Advocate notified the editor of these columns that he had placed him upon the exchange list. Something we did not expect, but a conferment which we greatly appreciate. May his shadow never grow less; may his success

be always abounding.—League Editor McWhorter, in Raleigh Advocate.

The plan of the League editor in the Western Methodist is to devote his space to the devotional topic. The paper is the official organ of four conferences.

The plan of the Texas Advocate is to give notices from the field, sketches of missionaries, etc.

Our plan is to combine these two. However, it is only occasionally done, as no "devotional thoughts" are ever sent in and rarely ever does the editor have the extra time for it. I trust that soon we shall be able to have not only news from the field, but the League column headed by a well written devotional paper. Progress must be our watchword.—League Editor Pratt, in Alabama Advocate.

The Texans surely are forehanded. The Program Committee of the Texas State League Assembly met in Dallas, October 6, for preliminary arrangement of the program for the Encampment of 1908. The scope of the program was decided upon and the work of securing speakers will begin before long. Now isn't that starting in plenty of time? But just such forehandedness, such careful planning and systematic arrangement have made the Texas League Encampment so successful.—League Editor Miss Mabel Montgomery, in Southern Christian Advocate.

STATE NOTES.

We spent a day last week at Epworth-by-the-Sea and installed Mr. Requa in the Inn as general host and proprietor for the Leagues. We hope very much to be able to keep him there all the time, as we feel that the Inn without Mr. and Mrs. Requa would not be "home." The grounds look green; what little grass we have is growing and everything is in fairly good condition. We will not attempt to open the hotel before May first, but the grounds afford a fine outing place for hunting parties and we expect a number of them during the winter.

Bro. Perry, the new pastor at Corpus Christi, has met with a warm reception, the good women have refurnished and furnished the parsonage in excellent style and he is bound to succeed, for he has one of the best helpmeets it has been our privilege to know. She is certainly an expert on baked duck and a good dinner.

Leaguers, I hate to be always after you for your assistance in a financial way, but it seems that you "won't take the hint." Don't you know that we must have money to maintain a great big outing place at Epworth? and who do you suppose is going to provide this for you but you? Now if you are going to continue to help like you have for the past two months we will have to stop pretty soon and we don't want to do this. I know times are hard, but I also know that "where there's a will there's a way." We must have some funds, and if each League, or one young lady in each community would make this a personal matter and raise and send in from five to ten dollars during the next two or three weeks we would be all right. How many of you will give a reception, get up a first class musicale with a free-will offering, thereby advertising the fact that the League enterprise is not dead, and remitting to Bro. McNeny the net receipts to apply on our indebtedness? This is not hard and you ought to do it. Help us out just a little bit and I am sure you will feel better. Now don't wait for the adjoining town or Church to do this, but start it at home. We are very much in earnest and hope you will feel at least a small share of the responsibility.

Bro. T. S. Armstrong, President of the Board of Trustees of our Encampment enterprise, is now pastor of First Church, Weatherford, and it was our pleasure to dine with him and his excellent family last Thursday. He is

delighted with his work and he is big enough in every way to fill it and we will look for a good report from Weatherford Leagues this year. Sister Armstrong is an ideal hostess and you may be sure we enjoyed a dinner that finished with three kinds of pie.

We hope to visit a number of Leagues at an early date, but sometimes feel that the time in going around is almost wasted. Our territory is so large that it is not possible to go to all and we try to reach them by letter, but the response from this is very discouraging. We would like for some expert to give us a receipt for getting responses from our correspondents.

We regret to have missed the recent session of the Texas Conference, especially as Tom Swope had us down on the program for the rally Sunday afternoon, which, by the way, was not "by appointment," but conditions were such that we could not get there. With Tom Swope, Ellis Smith, Bering and others to represent the League interest, however, we should not have been missed.

We are very glad to note the substantial increase in the number of Leagues and League members during the past year, as evidenced by the reports at the recent conferences. It encourages us to believe that the Encampment, in connection with the prominent and active agitation and discussion of the League and its work, is bearing fruit. May we not push on to still greater achievement this year? Begin now to make your League better, to organize where there are no Leagues and to plan for a large delegation from each district, headed by your presiding elder, at Epworth next summer. We know of no better means of increasing League interest and League organization in any district than the intimate religious association and inspiration generated by ten-days' camp at Epworth-by-the-Sea. The young folks get to know each other and encourage each other in the work, and when they return they feel an interest in the development of the work and a friendship for other Methodists that they can get in no other way.

Brother Pastor, I am depending on you to help me to help the Leagues. I can do nothing without you and neither can they. What you map out for them and encourage them to undertake is generally done. I hope that you will select the right things—don't sidetrack them on some hard task as a League that they ought to share in as Methodists, thereby discouraging them, but read up and see what the League as an organization is undertaking, and not only insist on their sharing in this, but see that they do. Begin with the ten cent assessment, which, by the way, ought to be a conference collection, and take up next our Encampment enterprise. The Forward Move ought to especially appeal to you and to them, as by this means we can carry on and extend their work. Won't you see to it that your young people take up at once their portion of this move—a dollar a month from each League—and make it a pleasure and a privilege rather than a burden? Did you ever realize that the training your young people get in the League makes them intelligent workers in the Church and if the financial part of it is neglected there it will be harder to interest them in it as stewards and Home Mission workers? Let us turn over a new leaf and get to work in earnest. The pastor who stays close to the young life of his Church may superannuate, but he never gets old. The sainted Dr. Goodwyn was a shining example of the truth of this statement.

During the Christmas season don't

JUST PUBLISHED
for any department of church work
HALLOWED HYMNS
NEW and OLD
By I. ALLAN SANKEY, son of Ira D. SANKEY
254 Pages. All Large Type
OVER 100 NEW SONGS, RESPONSIVE READINGS
\$25 per 100, not prepaid. 35c per copy by mail.
Returnable samples mailed to "careless inquirers"
THE BIGLOW & MAIN CO., New York or Chicago

neglect Epworth and the Inn. If you don't know just what furniture is needed or what would be appropriate, just remit a dollar or five dollars to Bro. McNeny, at Dallas, and we will apply it on our piano debt, or toward buying that very much needed hall strip. You who tried to sleep when the crowd was promenading will know what that means. Let every Leaguer bear us in mind and remember that while one dollar doesn't count for much, 10,000 Methodist people remitting that amount will put us out of debt and give us a finished plant. We believe that in spite of the "panic" our folks will not fall us.

FROM THE THIRD VICE-PRESIDENT OF THE NORTH TEXAS CONFERENCE LEAGUE.

Procrastination is a strong enemy. It poisons vitality and ambition; it deadens all good impulses and saps spiritual life.

Of what benefit are good resolutions if they are never put into effect? What is the value of vows if they are never paid?

Are you aware that your Third Vice-President is waiting for the letters you promised to write, for the list of new officers, and to hear that you are wide awake, doing the work you pledged your League to do? Do you realize that the business of the North Texas Conference Epworth League stops when the efforts of the individual Leagues cease.

Four or five months have elapsed and few, oh, so few, have responded to the requests made by your officers. If we did not know that we have your prayers and good will our hearts would grow faint. But the Master expects us to be about his business.

We feel sure that most of you are working at home. Why not let the Leaguers be benefited by telling of your success?

The purpose of the third department rests heavily upon us. We feel the need of it more keenly than ever. It seems that our young people are on a mad rush after the world, forgetting the most important thing of life—the soul's salvation. Hosts of young people, surfeited on the conventionalities of the day, are starving, so to speak, for genuine handclaps and words of encouragement from hearts filled with a desire to help. The social feature of the young people is the problem of the day. The third department will have solved it when Leaguers have moral courage to pronounce against worldly things and stand for right. The greatest possibilities imaginable are in this department.

"The trouble with us," says a certain Leaguer, "is that we can't get a suitable Third Vice-President." This trouble is without foundation. If there is no one in your League that can take the office, press your pastor into service. In more Leagues than one he presides, while the Leaguers give inspiration by doing the work willingly. Others say that the brunt of battle is upon a few. A vision of a thorn-crowned Savior, of a cross on Calvary, comes before us when we grow weary with the burden, and then we say, Oh, Master! dearly thou hast loved us, and we must love thee, too, and strive thy work to do." There is no sacrifice where there is no love. Is not to lose one's life to save it?

How often we have heard the proverb that a young man's standard is no higher than the company he keeps. 'Tis as true today as when it was written. Let us create an atmosphere of refinement in our social functions that will not only elevate, but give pleasure and inspiration to all that may attend. Least of all, neglect our monthly entertainments.

The importance of a well equipped army cannot be denied. How, then, can we expect young soldiers to work for Christ unless they be clad in gospel armor? Wherever are they to be clothed, except in the training schools of the Literary Department? How many Leaguers know why they are Methodists? "Search the Scriptures daily," study the Discipline and read the best authors on Methodism, then, wearing "the helmet of salvation," and above all taking the shield of faith

Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 132 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its tortures.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

wherever ye shall be able to quench all the fiery darts of the wicked," the victory shall be ours.

The world is making a raid into our forces with appalling rapidity, by various attractions, which in themselves do not seem harmful, but have a tendency to blight spiritual growth. Let us beware.

The magnolia in all its beauty and fragrance spreads its spotless petals until it unfolds its cup of purity and breathes a poem to the world which moves the heart into a jubilant swelling of love and gratitude to God for all his goodness.

But, look you, the blossom is plucked. Desecrating finger-prints are left on the fair countenance, a faint breath has blighted its once spotless petals. 'Tis a disappointment, for the blight was unintentional, but the blossom withers and dies just the same.

Leaguers, let us try to keep the young hearts steeped in love and innocence, unswayed by the world's pleasures. Supply them in the League. All things are ours. Let us keep our trust and God will crown our loyalty.

Yours "all for Christ."

SADIE CANNON.

Third Vice-President N. T. C. E. L. Terrell, Texas.

SWOPE'S PICK-UPS.

The sixty-eighth annual session of the Texas Conference has just closed its work in Houston, and it does me a great deal of good to be able to report that the Leagues in this conference have increased from 107 to 128, and in membership from 4037 to 4469. This is not a bad showing by any means, and shows that of the 2135 net increase among the members of our Church in this conference 432, or over 20 per cent, joined the League.

Of the members of the Epworth League Conference Board, Rev. S. R. Twitty was transferred to the Northwest Texas Conference on account of ill-health, and Rev. J. M. Perry was transferred to West Texas, and sent to Corpus Christi. Their places on the board were filled by Rev. W. H. Crum, of Houston, and Rev. E. W. Potter, of Troup.

Corpus Christi Leaguers are surely lucky to have Brother Perry with

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BELLS BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1857. The E. W. Vandusen Co., 437 E. 2d St., Cincinnati, O.

"I SHALL NOT WANT."

"The Lord is my Shepherd; I shall not want."

I shall not want to rest. "He maketh me to lie down in green pastures."

I shall not want to drink. He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."—Mrs. John R. Mott.

them. I desire to tender them my congratulations. The Bishop sent Brother C. A. Hooper, Chairman of the Conference League Board, to West End, Galveston, to compensate the Leaguers there for the loss of Brother Twitty.

The League Board complimented the writer by electing him a delegate to the Young People's Missionary Rally at Pittsburg, Pa., next April. It will surely be a pleasure to be in this great gathering of young people.

Sunday afternoon we had a great rally of the Leagues at Tabernacle Church. More than 100 of our preachers, and about 500 young people gathered at Tabernacle and a service of over an hour had.

Dr. G. C. Rankin spoke on the part the young people will have in the great forward movement for prohibition. He told of the progress that is being made and brought a message full of encouragement and cheer to those whose hearts are so deeply moved over this evil.

Brother A. A. Wagon, Vice-Chairman of the League Board, and who is now the presiding elder on the Brenham District, spoke on the part the League had in the great forward movements of the Church, and spoke a truth in which he said that the League was not so much for the purpose of training young people to do future work as it was to make them do the work that is now before them.

Dr. G. V. Ridley, of Mount Pleasant, who organized one of the first Leagues in Texas, if not the first, at Orange, made a short address, in which he detailed the experience of a pastor who had never been without a League, and said a lot of things that ought to be worth something to both preachers and people.

Mr. P. W. Horn, Third Vice-President of the State League, spoke of the educational opportunities of the League, and urged that our efforts along the line of third department work be concentrated, so that we may accomplish something. He urged the study of the Church's doctrine and polity, as well as the Bible and good literature. Mr. Horn's talk was too short, but he bears a great resemblance to Bishop Candler in that whenever he opens his mouth he says something.

Allan K. Ragsdale, State President, was down on the program for a talk on "The State Encampment and the Local Leagues," but failed to appear, much to the disappointment of all. The writer endeavored to deliver Ragsdale's message to the Leaguers present, and urged that every preacher and Leaguer present should go home determined that their League should not be lacking in support of the bond proposition, and also urged that the Leagues should pledge themselves toward the payment of the \$1 per month to the support of the Field Secretary the cabinet desires to place in the field.

The Texas Conference will be organized into District Leagues practically within the coming year. The presiding elders all favor it, and so do the preachers, and let it be recorded right here that there are some great Epworth League supporters among the young preachers in this conference, and their power will be felt in the years to come.

Mineola League has started a movement looking to the raising of funds to guarantee the support of a missionary from this conference. Good start, and every other League ought to fall in.

Ben O. Hill, our missionary to Cuba, has been transferred from the Northwest Texas Conference to the Texas Conference. Thanks, Bishop; we are glad to have him, and wish we had more like him.

Among the orders received by me

for Japanese bookmarks was one from a lady who spoke of herself as being a stranger in the place from which she wrote, but not a stranger in the work of our Church. Before that order could be filled the letter was lost, and I do not know the writer nor where to send the order. If this meets her eye, I trust she will write me.

Speaking of the Japanese bookmarks, we have raised over \$100 for this cause, and the work is soon to start on the church at Kitsuki, Japan. Reader, have you a part in this work? If not, why not?

TOM C. SWOPE.

Houston, Texas.

PORTER'S NOTES.

We note with unusual pleasure that several League Districts have been organized in the past few weeks.

Now, while the iron is hot, let's keep striking till the entire State is welded together by the district organization. If we can do it, what a splendid representation from all the districts we will have at our next annual Encampment!

Stop and think a moment, if you have not already done so, what it will mean to us if we could get anything like a full representation from all the League Districts of our great State. It would mean a revival in League work, the like of which has never been seen. To go to Epworth means you will become a better Christian, lethargic ambitions will be aroused, undreamed-of possibilities will quicken the imagination, and a new zeal and love will stir the heart and mind for activity. The soul, having been feasting with God and God's people will not rest until the things locked up in the heart have been given to others. Thus the Leaguers return to their work with a heart brimful to give to those who could not or did not attend.

Brother Leaguer, what are you doing to organize your district? Don't you think it would help the League cause if your district was organized? Then why not start the movement, and see that organization is perfected? The aims and purposes of the Epworth League can not be surpassed by any organization under the sun, and when the young people of our country have once realized what it can do for them, there will be a mighty wakening all along the line. The work can best be carried on through a perfect organization of all available forces. The district organization acts as an electric dynamo from which every local Chapter can draw much of the kind of help needed to make progress. If you are not organized, certainly it is not because you haven't the material. Every League district in Texas has plenty young men and young women to fill the necessary offices with credit and distinction. So, then, all we need to do is complete the circuit, put on the trolley, and the results will follow. The only trouble with the unorganized districts is, the trolley is off, and no one will put it on. Wake up, put on the trolley, let in the light, and let us move onward and upward.

The Dallas City League Union held its regular monthly meeting last Thursday evening at Ervay Street Methodist Church. The attendance was better than usual, the program was one everybody enjoyed, and encouraging reports have already been heard from many who were present.

The City Union is a mighty factor in the work of the League in Dallas. Our programs are made up of the very best talent, and consist of lectures, readings, music, and always art.

FREE BOOK ABOUT CANCER

CANCEROL has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of unspotted cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address DR. L. T. LEACH, Box 147, Indianapolis, Indiana.

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er the literary program we have a social and serve refreshments. The refreshments are simple—fruit, punch, candies and nuts, or something of that nature.

We try and see that everybody gets acquainted, and that everyone has a good time.

Our Union is growing, its work is of a high-class nature, and we are planning to do even greater things.

Having been appointed reporter for the "Era" for North Texas, I desire to find out as much League news as possible. Now, Leaguers of North Texas, if you are really and truly interested in your League, and you know of an item that would prove of interest to the League at large, please let me have it. We don't know anything like what we ought to know about one another—what we are doing, etc.—so I appeal to you to occasionally write something for the "Era."

RALPH A. PORTER.
Dallas, Texas.

ODD THINGS ABOUT ANIMALS.

Just as men have developed from their savage state into pleasant civilized beings, so naturally dogs and cats and horses and hogs and other domestic animals are very different from the wild things that were caught in the forest and trained to usefulness, but there are some habits inherited from their far-away ancestors which they still retain, and by which they are distinguished one from the other.

We never question, for instance, why a horse runs so swiftly and has such power of endurance, but we must remember that his ancestors had to flee and defend themselves from the wolves—their greatest enemies—and that their rearing and plunging was also a former means of defense if the enemy sprang on their backs. Their neigh was a watchword and call when wild horses went in droves, and some sort of a signal was necessary to keep them from straying.

Sheep, when frightened, always run to an elevation, because their ancestors originally came from the mountains. They always follow a leader, because in the dangerous mountain passes their ancestors had to go in single file.

Hogs grunt because their feeding grounds were thick woods, where they could not see one another, and sound was necessary to keep them together.

Dogs have a way of turning around several times before they lie down. This looks very foolish now, but when

they were wild things, centuries ago, they slept in the tall grass and turned around several times to hollow out a bed, and they have never outgrown this habit, but to this late day they will turn around on a rug, just as if it were in the tall grass.

Cats have, perhaps, the most traces of old ancestral habits. Many times they do have a trace of the lion or the tiger very near the surface. Their uncertain temper, their purring and growling, their sudden bounds, their tendency to scratch, all come from the forest and the jungle.

All these and many more traits can be found, but when we wander across country on our ponies and fatten our respectable hogs for the markets and make pets of our dogs and cats, we forget how far these traits have traveled, and that when the world was younger its live stock was of a very different order.—The Little Chronicle.

The Farmer's Wife

Is very careful about her churn. She scalds it thoroughly after using, and gives it a sun bath to sweeten it. She knows that if her churn is sour it will taint the butter that is made in it. The stomach is a churn. In the stomach and digestive and nutritive tracts are performed processes which are almost exactly like the churning of butter. Is it not apparent then that if this stomach-churn is foul it makes foul all which is put into it?

The evil of a foul stomach is not alone the bad taste in the mouth and the foul breath caused by it, but the corruption of the pure current of blood and the dissemination of disease throughout the body. Dr. Pierce's Golden Medical Discovery makes the sour and foul stomach sweet. It does for the stomach what the washing and sun bath do for the churn—absolutely removes every tainting or corrupting element. In this way it cures blotches, pimples, eruptions, scrofulous swellings, sores, or open eating ulcers and all humors or diseases arising from bad blood.

If you have bitter, nasty, foul taste in your mouth, coated tongue, foul breath, are weak and easily tired, feel depressed and despondent, have frequent headaches, dizzy attacks, gnawing or distress in stomach, constipated or irregular bowels, sour or bitter risings after eating and poor appetite, these symptoms, or any considerable number of them, indicate that you are suffering from biliousness, torpid or lazy liver with the usual accompanying indigestion, or dyspepsia and their attendant derangements.

The best agents known to medical science for the cure of the above symptoms and conditions, as attested by the writings of leading teachers and practitioners of all the several schools of medical practice, have been skillfully and harmoniously combined in Dr. Pierce's Golden Medical Discovery. That this is absolutely true will be readily proven to your satisfaction if you will but mail a postal card request to Dr. R. V. Pierce, Buffalo, N. Y., for a free copy of his booklet of extracts from the standard medical authorities, giving the names of all the ingredients entering into his world-famed medicines and showing what the most eminent medical men of the age say of them.

The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Maestri St., Dallas, Texas.

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

DUTY.

"Aye, what e'er God biddeth, do it!
Go where'er He calleth thee!
There is manna in the desert,
And a crossing at the sea!

Over sun-crowned heights of beauty,
Or through valleys deep and dim,
Only by the path of duty
Shall we find the way to Him."

The annual Week of Prayer and Thanksgiving, held the last week in November, was observed in union services by the auxiliaries of the Woman's Foreign Missionary Society and of the Woman's Home Mission Society of the First Methodist Church, Dallas. The annual sermon, in connection with the observance of the Week of Prayer, was preached last Sunday—an ideal day, bright and balmy—by the pastor, Rev. J. W. Hill, to a large congregation. The preacher by his earnest and inspiring discourse brought forth items of information and facts of importance bearing upon the work which the women of the Church are doing for the spread of the gospel and the advancement of Christ's kingdom, both in the home land and in the regions beyond. At the close of his sermon he called for a free-will offering for the work, and the sum of \$50 was collected, which, added to the offering collected during the Week of Prayer, \$18.40, made the sum of \$68.40. This amount was divided equally between the two organizations, giving thus \$34.20 to each auxiliary for the benefit of the work of the Woman's Foreign Missionary Society and the Woman's Home Mission Society. We will be glad to hear from other auxiliaries regarding the observance of the Week of Prayer.—Editor Woman's Department.

IMPORTANT.

We call attention of auxiliaries of the Woman's Foreign Missionary Society to the following statement from Mrs. S. C. Trueheart, the General Secretary of the Woman's Board of Foreign Missions, which is especially important now in view of the recent collections during the Week of Prayer and Thanksgiving: "The thank-offerings for the Week of Prayer were appropriated by the action of our board some years ago, and have never been changed. Life membership certificates can be made out of this fund, but the fund goes into the general treasury of our board for supporting missionaries, but not for any special, such as scholarships or Bible women," etc.

To the North Texas Home Mission Auxiliaries:

The time for making reports is upon us. The districts will be the same as before for this report, but as soon as possible we will arrange for the changes made at the last Annual Conference. Mrs. P. C. Archer, Paris, Texas, is the new Corresponding Secretary. The District Secretaries are as follows: Dallas District, Mrs. O. C. Crosswaite, Ross Avenue, Dallas; Terrell District, Mrs. A. A. Holmes, Terrell; McKinney District, Mrs. J. D. Stiff, McKinney; Paris District, Mrs. J. D. Caton, Detroit; Greenville District, Mrs. L. W. Rutland, Commerce; Sherman District, Mrs. J. H. Elliott, Van Alstyne; Bonham District, Mrs. E. C. Armstrong, Honey Grove; Sulphur Springs District, Mrs. Robt. Searles, Sulphur Springs; Gainesville District, Mrs. W. P. Shirley, Sanger; Bowie District, Mrs. J. P. Hatfield, Bellevue. Send in all reports this week and then there will be no delinquents. MRS. L. P. SMITH.

(We regret the foregoing article did not reach us in time for last week's issue.—Editor Woman's Department.)

NOTICE.

The Woman's Home Mission Society of Vera, Knox County, Texas, will

have a bazaar three days before Christmas, and any other W. H. M. Society or member of our Church who will send us any article that we can sell will be helping a good cause, and the gifts will be highly appreciated. Anything sent, please address to Mrs. A. E. Henderson or Mrs. M. D. Hill, Vera, Texas

IMPORTANT NOTICE.

All members and friends wishing to contribute to the box for the school of Miss Norwood Wynn, Guadalajara, Mexico, are requested to send articles to Mrs. W. J. Wigley, 347 Live Oak Street, Dallas, Texas, as quickly as possible.

THE DORMITORY RECEIVES HONORS, AND MAKES A BEAUTIFUL MEMORIAL.

The directors of the Dormitory decided that whoever would give \$5000 should name the dormitory; that \$500 would name the chapel; \$250 each would name parlor, library and guest chamber; and that \$100 each of the bedrooms. Imagine their joy at the last meeting when the President, Dr. F. B. Carroll, announced that Rev. William Allen and wife, of Frisco, North Texas Conference, had given \$500, the largest cash contribution yet received. It is just another evidence of God's good providence that a man of God, a minister in his Church, an author, a teacher, a successful business man, whose long life has been spent in Christian service, and the beloved wife, an ideal woman and a leader of Church women, should link their names by noble deeds to the efforts the Home Mission women are making for a great Church institution. The strange coincidence is that many years of their beautiful service were spent in Denton County, to which their hearts still cling with fondest affection. In the life of John B. Denton, written by Bro. Allen, many of his own experiences must have been given.

As life-long and royal contributors few of the wealthiest can measure gifts with them—fewer still self-sacrificing service. Only during the past year they gave \$7500 to Church schools, home and foreign. Is it not, therefore, eminently fitting and beautiful in sentiment that the school where Texas girls are to be educated and trained for Christian service should, in the riches of its grace, pay loving tribute to those whose virtues they are trying to emulate?

With pride and gratitude we christen the chapel of the Dormitory "The Allen Chapel." "The good men do lives after them," says the poet; but a greater One says "This that they have done shall be told as a memorial for them."—King's Messenger.

WOMAN'S HOME MISSION SOCIETY, NORTH TEXAS CONFERENCE.

"The best laid plans of mice and men gang aft a-glee."

The Conference Press Superintendent, after months of planning, had her grip all packed and everything in readiness to be off to conference when circumstances unexpectedly so shaped themselves as to render her presence at home imperative. And only those who have attended several Annual Conferences successively—until they have come to be to them, as they are to me, precious reunions of congenial spirits whose hearts and minds and purposes are one—can realize the depth of disappointment and regret which our enforced absence entailed. And we scarcely knew whether to feel most glad or sorry when we heard that we had again been honored with the office of Conference Press Superintendent. Glad that we had been deemed worthy to be entrusted with the precious privilege and responsibility of leading the host of Auxiliary Press Reporters to yet greater victories; sorry that the mantle of official

dignity did not find a resting place on the shoulders of a more progressive and efficient leader. "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," and am determined to be more zealous and faithful than ever before.

Dear friends, won't you join me in this vow of reconsecration, and resolve with me to try harder than ever before to do your whole duty as Press Reporters? If you will, there's no telling what we may accomplish this year for the Lord and home missions.

Among all the good deeds which were done at our recent conference, the one which stands out most prominently is the unanimous, enthusiastic voting by the conference body to raise for the Denton Dormitory this year a sum equal to \$100 per auxiliary. This means about \$11,000 for North Texas Conference during this new conference year. Methinks I can hear some one say, "We'll never do it. It is too much."

Go study the unparalleled record of the building of this Dormitory, ye doubting ones, and learn what great things God has done for us already. Read the Conference Treasurer's inspired and inspiring report on the Dormitory in the last issue of the King's Messenger and you can not fail to recognize the hand of God in it all. Here is our opportunity. You may not have much money to give, but through the medium of your local press you can preach "Dormitory" until people become interested, and talk it in your auxiliary until the members catch the enthusiasm, and that money will surely come.

"Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."

With the passing of Annual Conference many preachers will move, taking with them some of our Press Reporters. Send names of new ones and the quarterly report at once. Don't neglect this. Let's begin the new conference year with a reformation in reporting.

MRS. FRANK BENNETT.

Press Superintendent Conf. Society, Pottshoro, Texas.

FROM BRAZIL.

(We are glad to give interested readers these extracts from letters written by Miss May Dye, missionary from the Woman's Foreign Missionary Society of the North Texas Conference, to Rio Janeiro, Brazil, to her family loved ones in Plano, Texas.—Editor Woman's Department.)

"I wish you could see this beautiful place. It is beautiful, but the religion is terrible—in fact the government and the religion are disgraceful in many respects. You would be surprised to see the modern improvements in this city, and yet how far the people are behind in other things. We need so many more workers and any good Christian worker could have plenty of room to work, for much of the field is wholly unoccupied. I don't believe there is a spot in darkest China that is more needy.

"These people are very superstitious, as you well know all Roman Catholics are. They tell a tale here (for example) about a fisherman who was fishing and a whale got after him and he ran up the side of the mountain and the whale kept right after him. All this time he was praying to the Virgin Mary, and finally he told her if she would save him he would build her a church there. Immediately the whale was petrified and he built a church there over it. They have altars to Jesus, it is true, yet the people do not know him. They only know these corrupt old priests and are afraid to do other than the will of the priests. But, thank God, the few seed sown are springing up and are multiplying, but, sad to say, we haven't enough sowers of the seed. The other day Mr. Tucker had a letter from a colporteur who had gone into the interior to sell Bibles and had found a whole community reading one Bible and having pray-

er-meetings. He said to them, "I see you are Protestants," and they replied, "No, we are not, for Protestants don't believe in God. We are Christians. We have this one Bible and we have learned about Jesus in it and we are worshipping him." Thus the priests try to make them believe that Protestants are heathens.

"I am getting along very well with the language, but of course don't yet know enough to take up my work. Until I learn the language, I will visit the English speaking people. We have the only English speaking congregation in the city. We have a Ladies' Aid Society composed of English speaking ladies and they do a good work. They are going to have a concert this coming Saturday night and give the money to charity purposes.

"My work is going to be fine. It is all planned and waiting for me to learn the language. I will work in connection with the Central Mission and will do visitation work and "whatsoever my hand findeth to do."

"Last night Miss Davis and I called on Consul Anderson and wife. They leave for the United States this week. His father was a Methodist minister. They are both just lovely.

"The weather here has been lovely ever since I came. I haven't been too warm a single time, but have been too cool most of the time and have slept under extra covering every night. Everything is just beautiful around. It is just beauty, beauty everywhere and "only man is vile." The Sabbath desecration here is something terrible. It looks like the whole of the population turns out on that day, some in autos, some in carriages with mules hitched to them and bells jingling, and if we had snow and didn't see them, we would think they were sleigh bells.

"Miss Davis and Miss Glenn gave me a Portuguese Bible. I wish I could read it. Miss Davis has been telling of some of the funny mistakes some missionaries make in speaking the language. One of our missionaries got up in conference and said he hadn't traveled much because he didn't have 'socks'—he meant 'means.'

"I am sending you one of the little images. Oh, just think! This miserable looking little brass thing represents the Holy Spirit! They bow down and worship this just as much as any Chinaman bows down to his idols. I am going to get you other images and send you when I get a chance. Miss Glenn has some terrible ones. They make my heart ache. I haven't seen much worse from any country. Mr. Mott says this is a very critical time in the religion of Brazil, that what is done ought to be done at once, for the people are turning from Catholicism and now is our time to step in and do our part. Pray for the work and for me."

THE WOMAN'S HOME MISSION SOCIETY, GORDON, TEXAS.

Our auxiliary now numbers twenty-three members, with five additional honorary members.

We endeavor to meet all the demands made upon us, both connectionally and locally, and as the "fields are white unto the harvest," we find plenty to do along each line.

The Week of Prayer was observed, the prescribed program being carried out in full, with the exception of the sermon by the pastor on Sunday at 11 a. m.

We feel that the observance of this was of great benefit to our auxiliary, both spiritually and financially, not to mention its educational value. The subjects selected by the able committee who made the fine program were discussed thoroughly and efficiently, each member responding to her duty promptly and cheerfully. Our collection amounted to \$8, which was given to our beloved Vashti Home at Thomsville, Ga. Our prayers attended this offering and our hopes that many girls will be blessed by the like collections from the many Home Mission Societies all over this fair land of ours.

I will mention briefly a few of the most important connection requests to which we responded:

Mrs. M. C. J. Neely, better known and loved as "Grandma Neely," has

given us two beautiful quilt tops, which she has made with her own dear, loving hands for our Orphanage, which she so devotedly loves. We will quilt same and send to their destination at once. When we remember that "Grandma" is over eighty-six and of very delicate health, we appreciate the gift more heartily. Grandma is a beautiful living example of a Christian woman, and her daily examples of love, patience and devotion to her blessed Savior are beautiful to see, inspiring us to be better and nobler women. At this writing she is confined to a bed of suffering. We intercede with her Christ to restore her to us if it be the will of our Heavenly Father, for we are loth to give her up.

In response to an earnest call from our dear, consecrated District Secretary, Mrs. J. B. Price, we pledged \$12 as an auxiliary and \$13 individually towards the Dormitory at Denton, making our donation \$25 in all. This amount has been sent, and were glad to be able to show our appreciation of the great work being done there by our saintly Mrs. Johnson and others in this way.

Eight of our members have sent in their dollar for our school fund, and others will do so.

Our faithful presiding elder and loyal wife have taken us into their hearts to such an extent and in turn have endeared themselves so to everyone in this Weatherford District by the manner in which they have loved and cared for their home at Weatherford, that, as a district, we have tried to make it more comfortable still for them, in giving the house more comforts and conveniences. We assisted to the amount of \$10 towards this work.

When our preachers love and care for the homes we provide for them, and really accept them as homes, and not mere shelter, we love to beautify same for their pleasure.

We realized about \$35 of our funds from selling postcards of our church, and trying the calendar system.

The sum total of connectional funds, not counting regular dues and conference collection, is \$53, which does not include quilts for parsonage.

The requests complied with locally have been many, but we have tried to meet them as best we could.

We have put improvements to the amount of \$28.25 to date on parsonage.

We met at the parsonage and tried to show our welcome to our new pastor and family in a substantial manner. We renovated the building inside and put two new carpets down, using matting which had been used before on two rooms. One new heater, new shades and repapered front room. We are awaiting the arrival of Brother Henderson to see what else is needed, when we will further furnish same.

A committee of two of the ladies will meet Sister Henderson and children today at the train and escort them to another's home, where all will be entertained. The Woman's Home Mission Society will "pound" the family this p. m., thus making the welcome as cordial as we can.

We had an urgent call from a widow and six children, ill and needy. We met and made ten garments for them, and gave, individually, twelve more; also supplied the eldest girl with new hat and tuition for the entire school year at \$3 per month. This was done by individual members. The society will clothe this girl this year.

We are, indeed, glad that our presiding elder, Rev. M. K. Little, in his wisdom, deemed it best to divide the work at Strawn and Gordon. Each charge, and especially each W. H. M. Society, will be benefited by the change. We will have our respective pastors and families with us more, and will prove a mutual benefit to both parties, especially to our excellent sisters in the Mangus Auxiliary. Thus we have donated to our connectional and local work a total amount of \$90.

MRS. KATE SIMS.

ABOUT

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ABOUT PRESIDING ELDERS.

As I am on the shelf and no longer an aspirant for the glorious office of presiding elder, I might be allowed a few words touching this "live" question without being considered a dangerous factor. It seems that Bro. Betts is like the "boy who stood on the burning deck, whence all but him had fled." Like Bro. Betts, with changed conditions, I can't see the necessity for the office that once existed.

First, our pastoral charges are much smaller than formerly and have the close supervision of pastors who are generally well up and even if unordained may now administer the ordinances of the Church, at least under certain "prescribed" conditions. Yet, withal, if we retain our Episcopal form of government, which I suppose we will, I can't see how we can run it without the presiding elder. So here I offer my solution of the question, which is to make our districts smaller and let the presiding elder, as "aforetime," give us four full-fledged Quarterly Conferences, preaching Saturday at 11 a. m., Quarterly Conference 3 p. m., preaching Saturday night, love-feast Sunday morning, preaching at 11 a. m., followed by the sacrament, preaching at night, mourners called and some bright conversions. It used to be that way, and I never knew a presiding elder to suffer much under that regime. True his salary was not quite so large as now, but he lived and did well and saw souls saved under his own personal ministry. I certainly know what I'm talking about, for I've been there all my life and I know such a Quarterly Conference as above described brings an inspiration to our people that our little "old week-day business and Quarterly Conferences" never did; and while the district and salary are both a little smaller, the presiding elder will be brought fact to face with two or three times as many people as now. In our little week-day business meeting only a few of us attend, and we have been fully "canvassed" on financial questions, and the presiding elder finds it a cold track on ministerial support. But give us a full-fledged Quarterly Conference, and likely a goodly crowd will actually see and hear a live presiding elder. Naturally, the most of us are stingy and have to be "stirred up by way of remembrance" to make us do our duty.

One more thought and I'm done, I. e.: Say what you will about "executive ability" in this office, above all else give us a Holy Ghost preaching presiding elder who, we sorter hope and think, can out-preach the average pastor. So when the Quarterly Conference is coming, we are expecting great things and some powerful big preaching from the presiding elder. I know some people can shout very loud and pay very little, but as a rule people pay better when they are stirred. Take, for instance, our evangelists. When they have a great meeting, they carry off great slugs of money; but regardless of monetary matters we are trying to get the people saved, and if we start out without "purse or scrip," the Master has pledged our support. "Lacked ye anything?" Nothing. Suppose we try this old simple plan and observe Friday before each Quarterly Conference as a day of fasting and prayer. I verily believe it would at least partially solve the problem; and then by making more and smaller districts it will give so many dear "waiting" brethren a chance at this glorious "long-sought" office.

F. M. WINBURNE.

GRIEVING THE HOLY SPIRIT.

"Grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption."—Eph. 4:30.

People little realize how soon the Holy Ghost may be grieved away from their hearts and lives, and their souls turned over to the ravages of evil spirits, with no more hope of heaven than if they were already in the regions of the damned. God says: "My Spirit shall not always strive with man; yet men heed not this fearful warning, but rush on in their mad presumption until the last step takes them beyond

the reach of mercy. Beloved, the Holy Spirit was sent "to reprove the world of sin, and of righteousness, and of judgment."—John 16:8.

He is the third person of the Trinity, the executive of the Godhead, the successor to Jesus on earth. Jesus said: "He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore, said I that he shall take of mine and shall shew it unto you."—John 16:14, 15. To fail to recognize the office work of the Holy Ghost, and to reject his entreaties, is an insult to the Father and Son, under whose commission he is sent forth. One of the most fearful things we know of is a revival meeting where from day to day men reject messages that are delivered under the inspiration of the Holy Spirit. There comes a time in such a meeting when God says: "It is enough." The ungodly have been sufficiently warned and his Spirit is withdrawn from those whom the devil has deceived into believing they will have another opportunity to seek the salvation of their souls.

I heard a physician say, who called upon a young man who was ill. He sat for a little while by the bedside, examining his patient, and then he honestly told him the sad intelligence that he had but a very short time to live. The young man was astonished. He did not expect it would come to that so soon. He forgot that death comes "in such an hour as ye think not." At length he looked up into the face of the doctor, and with a most despairing countenance, repeated the expression, "I have missed it at last!"

"What have you missed?" inquired the tender-hearted, sympathizing physician.

"I have missed it at last!" again he repeated.

"Missed what?"

"Doctor, I have missed the salvation of my soul."

"Oh, say not so. It is not so. Do you remember the thief on the cross?"

"Yes, I remember the thief on the cross. And I remember that he never said to the Holy Ghost, 'Go thy way.' But I did. And now he is saying to me, 'Go your way.'" He lay gasping awhile, and then looking up with a vacant, starting eye, he said: "I was awakened and was anxious about my soul a little time ago. But I did not want to be saved then. Something seemed to say to me, 'Don't put it off; make sure of salvation.' I said to myself, I will postpone it. I knew I ought not to do it. I knew I was a great sinner and needed a Savior. I resolved, however, to dismiss the subject for the present. Yet I could not get my consent to utterly dismiss it from my mind. Yet I bargained away, resisted and insulted the Holy Spirit. I never thought of coming to this. I meant to have made my salvation sure; and now I have missed it at last."

"You remember," said the doctor, "that there were some who came at the eleventh hour."

"My eleventh hour," he rejoined, "was when I had that call of the Spirit. I have had none since. Shall not have. I am given over to be lost. Oh, I have missed it!" and passed away.

Oh, man, take warning! Men are enthralled by the shackles of sin, and only the Holy Ghost can soften their hearts and create in them a desire to be released from their bondage; and when he has once withdrawn from them, there is no more hope for them in this life nor in the life to come.

To feel the pressure of God's Spirit upon us should be prized more than anything else in the world. It is a great condescension for Almighty God to stoop down and offer to lift up fallen humanity who rejected his Son and nailed him to the cross. It was spoken by the mouth of David a thousand years before the crucifixion of Christ: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Let their table become a snare before them; and that which should have been for their welfare, let it become a trap. * * * Pour out thy indignation upon them, and let thy wrathful anger take hold of

them."—Psa. 69:21-24. This world has nothing but gall and vinegar for Jesus and his followers. Times and seasons never turned aside the reproach of the cross. Men scoffed and jeered until the last laboring breath, and they are doing it to-day. Nevertheless the Holy Ghost stands in the path of every hell-deserving rebel and points him to the Lamb of God as the only hope of his redemption; to reject the warning is to seal his doom forever. Take heed; to-day is the day of salvation. Say yes to God now.

People who rejected Jesus have no way of seeing the things which belong unto their peace. They cut off the light, preferring to walk in darkness, because, as God's Word says, "Their deeds are evil." The Holy Spirit has come to reveal Jesus unto them, but they refuse to know him, and the apostle says, "There is none other name under heaven given among men whereby we must be saved."—Acts 4:12. It follows then, that he who rejects the Holy Ghost, rejects Jesus Christ, and makes himself his murderer. There is no way to escape it. Pilate washed his hands of Jesus blood in pretended innocence, but he failed to get rid of the stains. People are calling the work of the Holy Ghost fanaticism. In other words, saying it is the work of the devil, and the day of the Holy Ghost is past. His last baptism was on Pentecost. I fear they are committing blasphemy against him—a sin for which we need not pray. Oh, Lord, stir our hearts to make it plain.

R. L. SNIDER, L. P.

Huckabay, Texas.

CHANGES.

"Off with the old love, on with the new" has been the program in Texas Methodism for the past month, and will be until the last moving preacher is settled for another year.

As the rain has poured down how my heart has gone out to the delicate itinerant wives and little ones who I knew were compelled to move out of comfort and shelter and travel long miles through mud and dampness, and how I have hoped and prayed that there might be angels of cheer and welcome to house and provide for them at the end of the weary journey! I am glad our Home Mission Society stands for that grand purpose, and may it never fail.

I have often thought if one could be lifted up to a point of observation high enough to view this great network of changing preachers what a sublime spectacle it would be! This army of the Lord of Hosts moving one by one to their posts, whither they are sent to hold and build up the "walls of Zion;" "to preach the gospel to the poor; to heal the broken-hearted; to preach deliverance to the captives and to set at liberty them that are bruised."

But there is an ever-watchful eye that views it all, and who, I am persuaded, sends his ministering angels along with the many travelers and appoints others to go before and prepare for their coming. One instance of the latter I know. Toward the close of a quiet Sabbath day a young girl had been reading a book of such a warm devotional nature that as she closed it she felt and said, "Oh, that I could do something for my Savior!"

After the household were all asleep a call at the gate aroused them. It was a preacher's wife in a wagon with her family of six, the oldest boy acting as driver. She was a consumptive and had hoped to reach her relatives some miles further on, but strength was failing. When this young girl was awakened and the facts made known to her, she at once recalled her wish to "do something for her Savior," and with a cheerfulness and alacrity she would not have felt before, for she was not a "shining example" of unselfishness, prepared supper and beds for the tired family. The next morning, after many thanks, the poor wife said, "I have moved many times, but this is my last. I am going home to die," and the young girl realized she had had an angel's visit to prepare her to more gladly give greeting and comfort to a way-worn pilgrim and to her Savior.

But to return. The Weatherford



Dr. Marshall's Catarrh Snuff

CONTAINS NO COCAINE
Morphine or Other Injurious Drugs—Most Other Remedies Do.

One 25c Bottle Gives Instant Relief and Quickly Cures

Cold in the Head—Deafness caused by it—Ringing in the Ears—Loss of Smell—La Grippe—Hay Fever.

The old and only reliable Remedy for Catarrh. All druggists sell it, or I will mail it direct postpaid.

F. C. KEITH, Mfg. and Prop., 577 Society for Savings Bldg., CLEVELAND, O.



Methodists were given to believe that Bishop Candler believes a change of "air and scenery" good for preachers, as our entire force, except our presiding elder, was changed—Bro. Mimms, of First Church, Bro. Manly, of Courts Memorial, and Bro. Owens, of Weatherford Circuit, but living in town. We had learned to love and prize them all so much, and their wives had been so useful in our society and dear in social circles that we gave them up with great reluctance. I never heard more regret expressed over the removal of a preacher than of Bro. Mimms. By his wise administration, spiritual preaching and warm social qualities he had thoroughly won our hearts. But it is "off with the old love, on with the new." Bro. Armstrong has been cordially received and the working force of the Church stands ready to give him full co-operation.

Last week we laid to rest in our "city of the dead" one who will be recalled with affection by all our former pastors—Mrs. J. P. Wills. For years she was one of our most devoted members, loyal to her Lord, strong in faith, active and obedient in service. But her principal work was in the Woman's Foreign Missionary Society, of which she was the organizer and President for thirteen years, holding it together with her love and zeal through all these years. What a familiar figure she was on our streets, walking with seemingly never tiring feet! She was poor in this world's goods, unable to have a conveyance. When you saw her you knew she was about her King's business—some indifferent member to be visited, some funds to be collected, or some arrangements for the meetings. Four years ago she moved to North Fort Worth, and for some time her health had been declining, until the end came on November 22. Bro. H. D. Knickerbocker came with her children to perform, in her best loved old church, the last sad offices. Her old society had beautifully draped the church and sat in a body to listen to the wonderfully touching words spoken of her last days; how she had rejoiced in the Lord and sent to us messages of love. Bro. Knickerbocker had read the twenty-third Psalm and dwelt on its verification in her case—how the Lord had prepared for her a "table of rejoicing" in the presence of the great "enemy," death. Her body was laid to rest as the evening shadows were thickly gathering. But for her there are no more shadows nor setting of the sun, for in the land to which she has gone "The Lamb is the light thereof." MRS. C. C. ARMSTRONG. Weatherford, Texas.

HAWKS' CHAPEL.

On the second Sunday in October Hawks' Chapel was dedicated to the worship of God.

This simple announcement points a moral and adorns a tale. Rev. E. A. Hawks, a local preacher in the Methodist Episcopal Church, South, living in Dallas, was invited some fifteen years ago to preach in a much neglected neighborhood six miles northwest of Dallas. The country school house was the only meeting place for religious worship, but a revival followed in due time, when the people saw the need of a church house. Bro. Hawks saw the need also and at once addressed himself to the task of meeting the demand. The chief difficulty was a suitable lot. Mrs. Mattie Mathis, formerly of Texas, but now of Baltimore, owned land in the neighborhood and was asked for a donation and promptly and cheerfully deeded a half acre

to the Church. The next thing was to secure the necessary money, and our brother visited the Dallas Churches, after soliciting the neighbors, and secured \$1100 and the building arose, a thing of beauty and a joy forever.

The honor of dedication was conferred on me, but sickness prevented and the service was well done by Rev. R. W. Thompson.

When a name was to be given this Church it was christened Hawks' Chapel. The Church roll contains thirty names and the Sunday-school has as many scholars. This is the second church built near Dallas by the labor of this good man. Who will say the days of usefulness of the local preacher has passed? God's blessing upon Bro. Hawks and Mrs. Mathis and the generous-hearted souls who made possible this house of the Lord.

H. A. BOURLAND.

A NOTE—PERSONAL.

Please say to my friends, and especially to the preachers of the Texas Conference, that my location means no diminution of interest in all Church matters. I shall continue to be as active in these matters as hitherto. Jacksonville will become my home and will henceforth be my postoffice. I will do all the preaching possible and will be glad to be of any assistance to my brethren in their meetings, or otherwise. I hereby express my deep gratitude to the kind friends who so generously remembered me at Houston. May God bless them all. Assuring you all of my deep love,

H. B. URQUHART.

When we set to work to make others as happy as we can, happiness begins flowing in on us in an increasing current. "Kind deeds," said Louisa M. Alcott once, "often come back to the givers in fairer shapes than they go." The harvest is far greater than the seed—and it never fails to grow, either.—Selected.

MEMORY IMPROVED.

Since Leaving Off Coffee.

Many persons suffer from poor memory who never suspect coffee has anything to do with it.

The drug—caffeine—in coffee, acts injuriously on the nerves and heart, causing imperfect circulation, too much in the brain at one time, too little in another part. This often causes a dullness which makes a good memory nearly impossible.

"I am nearly 70 years old and did not know that coffee was the cause of the stomach and heart trouble I suffered from for many years, until about four years ago," writes a Kans. woman.

"A kind neighbor induced me to quit coffee and try Postum. I had been suffering severely and was greatly reduced in flesh. After using Postum a little while I found myself improving; my heart beats became regular and now I seldom ever notice any symptoms of my old stomach trouble at all. My nerves are steady and my memory decidedly better than while I was using coffee.

"I like the taste of Postum fully as well as coffee. My sister told me two years ago that she did not like it, but when I showed her how to make it according to directions, she thought it was delicious.

"It is best to pour cold water over your Postum, let it come to a boil, then boil 15 minutes. That brings out the flavour and full food value."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Get the booklet "The Road to Wellville," in pkgs.

LETTER FROM ALABAMA.

The thirty-eighth session of the North Alabama Conference met in the city of Tuscaloosa November 27 and adjourned December 2. The attendance was about the average and was well cared for, notwithstanding the pastor had said through our Advocate that entertainment was doubtful. I have not heard a word of complaint. The weather was mixed—some rough, some fair. Bishop Hendrix presided, for the fourth time in seven years. That is verging on the diocesan plan. He is in such favor that we might afford to name him as our resident episcopos. So far as I can gather he is growing in popularity. At this session he gave satisfaction to all concerned. His lectures on "Shrunken Ideals" specially pleased. In thus instructing and inspiring a conference his idea is original. The appointments gave about the average satisfaction. In dealing with so many men and interests it is impossible to avoid misfits. Looking over the list I am disposed to think about the best was done "under the circumstances." We lost some by transfer, location, superannuation, etc., and gained about an equal number by other means. So our roll remains about stationary. Only five charges were left to be supplied. If the plan of Dr. Lovejoy could be worked that shift would be eliminated. As a rule those places are left to be supplied by local preachers who "can work for nothing and find themselves." The time is coming when these rural congregations will be supplied with strong preachers and quickly become self-supporting.

Six of our brethren had reached the physical limit (?) and went to the so-called honor roll. With these added we have seventy-one claimants on that meager fund. The amount collected will give a meager support to about ten families. What about the other sixty-one? Will our Church much longer face such an absolute injustice? Some of these men and women have served a half century in the itinerant ministry. They have come to age and feebleness without a home or a dollar.

Connectional officers and visitors were plentiful. Some one has complained that the General Conference has so multiplied officers that to give each one time to represent his cause on the conference floor, takes much valuable time needed to ventilate local interests. Add to this a separate anniversary and all of the evenings are gone. One editor mildly suggests that some of them might condense and thus save a little time for other matters. But each man thinks he has the most important interest ever projected by the General Conference and he must make good at the peril of losing his job. And yet to the making of enterprises and sending out representatives there seems no end.

Our increase of membership is only given at 540. It may be some of our pastors have pruned the registers of much dead weight. Our First Church in this city "dropped" about 300. Much of this kind of work is still needed. Reports give increase in all other departments.

A shadow fell upon the conference when charges against a member for immorality were sustained and he was expelled. Eleven years ago when our conference met in the same city, a like tragedy occurred. During the sixteen years of my connection with this conference the same sad duty has been forced upon it for the third time. But it is well for all in and out of our ranks to know that our pastors must maintain clean lives or go from us.

The next session goes to New Decatur. But few of our towns can furnish entertainment for so large a gathering. It seems that the conference has outgrown the cities, or else there has been a shrinkage in the grace of hospitality.

M. H. WELLS. Birmingham, Ala.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

BARNES.—Died at her home in Iola, June 14, 1907. Miss Elna Alice Barnes, daughter of Rev. and Mrs. J. J. Barnes. She was born August 24, 1887. She joined the Methodist Episcopal Church, South, when only eleven years old. She lived a consistent Christian from that day to the day of her death. She lived and was ever ready to testify for her Savior. In the death of Miss Elna we fully and keenly realize our loss. She was a true friend, and her devotion to those she loved would make a bright chapter in any life. Nothing but the thought of the loving Hand that has removed her can reconcile us to her death. While she has gone from the scenes, the conflicts, the sorrows and pleasures of life, she will still live in the hearts of those who knew her best. Her retiring nature led her to hide her best qualities from public gaze, but they were revealed to those who enjoyed her acquaintance; yet it was in her home that her true worth was most conspicuous. She was a kind, loving daughter and sister, and her devotion to the family circle had no limit. Her future was full of promise, and we dare not ask why the wise Hand removed her from us, unless as flowers are picked before the frost finds them, that we may not witness their decay. It is said, indeed, to see one so well equipped for life's duties taken so unexpectedly, yet for her there was no standing on the borderland, gazing into the unknown. Her strong faith in Christ was the power that drew her upward. "She shall rise again." For a short time we say "good bye" to a young, true Christian. Many things are left behind to let us know where Miss Elna is. Dear parents and sisters, look up to Him who doeth all things well, and when you realize where Christ is you will know where she is. "What I do thou knowest not, but thou shalt know hereafter." HER PASTOR.

MANGHAM.—Sunday evening, November 24, 1907, a beautiful life was finished and a happy eternity begun. Loucinda Mangham, daughter of Mr. and Mrs. James McKnight, was born near Melrose, Nacogdoches County Texas, December 22, 1846. She was converted at an early age and became a member of the Methodist Church, South, of which she has been a consistent member until her death. She loved the Church, and was a regular attendant upon all its ordinances; was found at prayer-meeting; was ever ready to testify for the Lord; was a reader of the Texas Christian Advocate. She had been living with us several years, and had gone in and out among us in the same earnest, diligent way, and we miss her. She was always ready to help the poor, needy and suffering. With closed eyes and folded arms she went into the valley of the shadow of death, supported by His rod and His staff. Her remains were laid to rest in the Old Cold Springs Cemetery, near her old home, amidst a host of sorrowing friends. We sorrow not as those who have no hope. The result can only be an unbroken family around the great white throne of God. A niece,

MISS VESTA BROWN. Martinsville, Texas.

JACKSON.—On the 29th day of July, 1907, there came to brighten the home of W. C. and Carrie D. Jackson a sweet little blue-eyed girl, Helen Ruth Virginia. She was only with us a short while—just long enough to have our hearts tenderly entwined around her. On September 27, 1907, after an illness of sixteen days, the last four of which she lay in a dying condition, her pure spirit took its flight to Him who gave it, and who hath said: "Of such is the kingdom of heaven." Tenderly we laid her to rest in the Magnolia Cemetery, funeral services being conducted by Rev. J. B. Turrentine. May God comfort our poor hearts. Her cousin, L. V. W. Beaumont, Texas.

PRUITTE.—Mrs. Pearl Pruitte, daughter of Dr. and Mrs. T. E. Oliver, of Deport, Texas, was born September 9, 1880; professed religion and joined the Methodist Episcopal Church, South, in Deport, Texas, at the age of eleven years. She was married to James W. Pruitte December 28, 1902, which union was blessed with two children. She was left a widow at Okalona,

Ark., February 4, 1906, and returned to the home of her parents here, where she died on the night of November 21, 1907, both of the children having preceded her. Miss Pearl was one of our most consecrated Christian workers. She was faithful in League work, and an ardent worker, both as Sunday-school pupil and teacher. She was devoted to her Church, attended her Church services, and that many times when she was not able. O how this might teach the able a lesson! When notified by her father at the approach of death she was not alarmed, but bade the family goodbye as if starting on a journey. To her father, mother and sisters: You do not mourn as those who have no hope. On some sweet day (if you will be faithful like Pearl) you shall strike hands with her in that clime where sickness and death never come. Her pastor, W. J. BLUDWORTH.

BERTRAND.—J. R. Bertrand was born in Brazoria County, Texas, in 1831, and died at his home near Purmella, Texas, November, 1907, being seventy-six years of age. He was a member of the Episcopal Church for some time, but joined the Methodist Episcopal Church, South, with his wife in 1877, and ever lived a noble Christian life until death came and released him of his suffering. He was known as one of the best citizens in the country, as he was always found on the right side of all questions. He leaves a wife and seven children to mourn their loss. The best of all is he leaves his children, all of them, devout members of the Methodist Church. I would point the bereaved ones to a loving Savior who doeth all things well. C. C. HIGHTOWER.

COX.—Felix H. Cox was born in Hillsboro, Hill County, Texas, June 22, 1875, and died at his home, near Mexia, Texas, August 22, 1907. He leaves a wife, many relatives and a host of friends to mourn the great loss which they and the community in which he lived sustain in his death. On January 22, 1901, he was married to Miss Eula Miller, who was the daughter of a Methodist preacher. Brother Cox was converted under the preaching of Brother C. M. Shuller at Round Timber Methodist Church, in Baylor County, Texas, in September, 1901, and united with the Church. When we were sent to Spring Creek charge we found Brother Cox one of our newly elected stewards. We were thus associated for two years. He honored God and blessed the Church and community by the faithful and efficient manner in which he filled the office. He loved his Church, and was always present when it was possible for him to be there. He was loyal to his pastor, and in his home we always found a hearty welcome. His home was in reality the preacher's home. At the end of two years our ways parted, and a little later he passed out of this life. When nearing the last river and hearing the oars of the boatman, he looked into the faces of those he loved and said: "I'm not afraid." O blessed thought! What comfort it brings to the torn and bleeding heart! May the God of all love comfort the bereaved wife and relatives in this dark hour. L. E. RIDDLE.

HARRIS.—Mrs. Fannie Harris died November 8, 1907, in Graham, Texas. She has passed from the "clouds of earth," this devoted wife, aged mother and life-long Methodist. She was reared in the home of Methodists. Those before her were of that good faith. In fact, a Rev. Mr. Bird, a near kinsman, was one of the pioneer preachers who labored under the superintendency of that apostle of American Methodism, Francis Asbury. It has been my pleasure to see the credentials of this worthy itinerant. Though a hundred years and more have passed since Mr. Asbury's signature was affixed, yet every word is clearly distinct. Together with other papers of historical significance, this parchment is now in the possession of Mrs. Mattie Terrell, a daughter of Sister Harris, who resides at Graham, Texas. The days of young womanhood to extreme old age were spent in a Methodist parsonage. As many know, the deceased was the cherished companion of the lamented Rev. Jesse J. Harris, for long time a member of the Northwest Texas Conference. Sister Harris loved the Church. She rejoiced in its every triumph of love and service. Just before her last breath she said to her devoted daughter, "Mattie, write to Bro. Vaughan and tell him I have not much of this world's goods, but I want to give him a hundred dollars to be used as he thinks best in the Orphans' Home at Waco." Has she not done what she could? Being her pastor the last few months of her life, it was my pleasure to see her many times. I always came from her presence with new inspiration and larger hope. Though aged in years and infirm in body, yet her mind was to the last remarkably clear. She was cheerful in conversation, kind and sympathetic in disposition, and as a sufferer I have hardly seen such patience. Sister Harris had strong hope

Woman's Watchword Is Modesty.

Whatever threatens woman's delicate sense of modesty, frightens her. For this reason many a woman permits disease of the delicate womanly organs to become aggravated because she cannot bring herself to submit to the ordeal of unpleasant questionings, offensive examinations, and obnoxious local treatments, which most physicians think necessary. Doubtless thousands of the women who have taken advantage of Dr. Pierce's offer of free consultation by letter have been led to do so by the escape thus offered from a treatment repugnant to modesty.

Any sick woman may write to Dr. R. V. Pierce, Buffalo, N. Y., in perfect confidence; all letters of consultation being treated as strictly private and sacredly confidential, and all answers being sent in plain envelopes with no advertising or other printing upon them. Such consultation costs you nothing whether you take treatment from Dr. Pierce or not.

Dr. Pierce's Favorite Prescription has been long hailed as a "God-send to women." It makes weak women strong and sick women well. It enables women suffering from "female weakness," prolapsus uteri, retroversion, anteversion, and other displacements of the organs distinctly feminine, to cure themselves right in the privacy of their homes. Pelvic catarrhal drains, painful or irregular periods, backache, frequent headaches, weak nerves, dragging-down pain or distress in the lower abdominal, or pelvic, region, gnawing sensation in stomach, dizziness, or faint spells, and kindred conditions and symptoms are cured by Dr. Pierce's Favorite Prescription. It is not a secret or patent medicine, against the use of which most people of intelligence naturally object, but is, in fact, the "Favorite Prescription" of a regularly educated and experienced physician in the treatment of woman's peculiar ailments and who is not afraid to publish all its ingredients, as he does, on its bottle-wrapper, attesting the correctness of the same under oath.

"Favorite Prescription" is the one medicine for woman's delicate ailments which contains neither alcohol nor harmful, habit-forming drugs, being a pure glyceric extract of curative principles found in our most valuable native medicinal roots, as attested by many of the most eminent medical writers and teachers of all the several schools of practice.

Dr. Pierce's Favorite Prescription is a scientific medicine, carefully devised by an experienced and skillful physician, and adapted to woman's delicate system. It is made of native American medicinal roots and is perfectly harmless in its effects in any condition of the female system.

As a powerful invigorating tonic "Favorite Prescription" imparts strength to the whole system and to the organs distinctly feminine in particular. For over-worked, "worn-out," run-down, debilitated teachers, milliners, dress-makers, seamstresses, "shop-girls," house-keepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic. As a soothing and strengthening nerve "Favorite Prescription" is unequal-

led and is invaluable in allaying and subduing nervous excitability, irritability, nervous exhaustion, nervous prostration, neuralgia, hysteria, spasms, St. Vitus's dance, and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the uterus. It induces refreshing sleep and relieves mental anxiety and despondency. You can't afford to accept a secret nostrum as a substitute for this PROVEN REMEDY OF KNOWN COMPOSITION. "The Blood is The Life." Science has never gone beyond the above simple statement of scripture. But it has illuminated that statement and given it a meaning ever broadening with the increasing breadth of knowledge. When the blood is "bad" or impure it is not alone the body which suffers through disease. The brain is also clouded, the mind and judgement are effected, and many an evil deed or impure thought may be directly traced to the impurity of the blood. Foul, impure blood can be made pure by the use of Dr. Pierce's Golden Medical Discovery. It enriches and purifies the blood thereby curing, pimples, blotches, eruptions and other cutaneous affections, as eczema, tetter, or salt-rheum, hives and other manifestations of impure blood. In the cure of scrofulous swellings, enlarged glands, open eating ulcers, or old sores, the "Golden Medical Discovery" has performed the most marvelous cures. In cases of old sores, or open eating ulcers, it is well to apply to the open sores Dr. Pierce's All-Healing Salve, which possesses wonderful healing potency when used as an application to the sores in conjunction with the use of "Golden Medical Discovery" as a blood cleansing constitutional treatment. If your druggist don't happen to have the "All-Healing Salve" in stock, you can easily procure it by inclosing fifty-four cents in postage stamps to Dr. R. V. Pierce, 663 Main St., Buffalo, N. Y., and if you please to you by return post. Most druggists keep it as well as the "Golden Medical Discovery."

You can't afford to accept any medicine of unknown composition as a substitute for "Golden Medical Discovery," which is a medicine of known composition, having a complete list of ingredients in plain English on its bottle-wrapper, the same being attested as correct under oath.

Dr. Pierce's Pleasant Pellets invigorate the stomach, liver and bowels. One to three a dose. Easy to take as candy.

in the Lord and found comfort in his Word. During her last sickness she asked that I read and pray. I was given her much-worn Bible. I thought at this particular time she might want some especial passage read. Accordingly I asked her. She replied: "Read what you like—it's all good." The Word was read, the prayer was offered and her last words—"the Lord bless you"—as I took leave, linger with me a priceless blessing. I am glad her going away was filled with great comfort. She was at the home of her daughter in Graham. One who was present writes: "Her face would shine so bright as she talked. Her last hour seemed without pain and at last she simply went to sleep." She has gone to receive the reward of one long faithful. Those of her household who remain are loyal to the God whom her soul loved. In the active ranks of the ministry and in Christian homes they are honoring God and remembering the faith of a noble, true mother. Hers was a life of large service, rich in love and strong in deeds. OSCAR T. COOPER. Nashville, Tenn.

NEWBERRY.—Brother William C. Newberry was born April 13, 1876, and passed to his reward October 12, 1907. He was happily married to Miss Rossie Young March 6, 1898. Brother Newberry was converted in 1892 and joined the Methodist Church shortly after his conversion. He had a host of friends, was quiet in his manner, and lived a consistent Christian life. He suffered much during his life-time with sickness, but he always bore with patience and Christian fortitude his great afflictions. He was a good father and a good neighbor. He has gone home, where there will be no more suffering, and he awaits the coming of his good wife and his dear little children. His pastor, JOHN A. HOLLERS.

FREEMAN.—Silas D. Freeman was born in Franklin County, Miss., Nov. 24, 1851, and died in Galveston, Texas, October 7, 1907. In December, 1876, Brother Freeman was married to Miss Artemesia Newsom. The wife and the eleven children who blessed this union all survive. A son, the Rev. Marion Freeman, is a member of the Louisiana Conference. In 1887 Brother Freeman was converted and joined the Methodist Church, in whose fellowship he remained until the date of his death. He filled satisfactorily the positions of Sunday-school superintendent, class leader and steward. In October, 1895, Brother Freeman moved from Wesson, Miss., to Galveston. For five years he served with credit as a member of the police force. Desiring to live for his family, death was to him without terror. To his pastor he said: "All is well." His prayer was that of our Lord, "Not my will, but thine, be done." He rests from his labors. May the God of all grace give comfort to the bereaved. S. R. TWITTY.

FLOWERS.—Mrs. Mary C. Flowers (nee Brandon) died July 26, 1907. Sister Flowers was born March 10, 1850, in Hill County, Texas. She professed faith in Christ at the age of ten and joined the M. E. Church, South, in which she lived a consistent life until she was called home on the above date. My acquaintance with her was short—only a few months—but in that brief time she revealed the deep, earnest faith in God formed in early life, and the noble character wrought by its work in her soul. Her last days were days of great suffering, but she now rests in great peace. To her sons and daughters left behind: Weep not for her as those who have no hope. Trust in mother's God, follow her example and meet her in that day. M. M. MORPHIS, P. C.

Waxahachi, Texas. Maypearl, Bardwell, Forrester Grandview Itasca, Venus, Alvarado, Waxahachi Red Oak.

Colori Rotan, Aspermot Dunn, Westbrock Camp Sp Snyder S Clayrems Snyder J

San Antonio Mason, at London, Menard, Junction, Sonora, Ozona, De Sherwood, San Angelo, Paint Rock, Eden, at Miles, Jar Water V., Sterling, Garden, a Midland.

NORTH Waxahachi, Texas. Maypearl, Bardwell, Forrester Grandview Itasca, Venus, Alvarado, Waxahachi Red Oak.

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December WEST Liano Lampasas, Kempner, Johnson Marble Falls, Willow, at Blanco, at Loeorne, at Bandera, a Center, Jar Kerrville, T Cuero Ganado, at Cuero, Dec Yoakum, D Shiner, De Smiley, at Stockdale, Buckeye, J Palacios, J Port Lavac Nursery, J El Campo, Hope, at W Beeville Aransas P Rockport, 14, 15. Runge, De Beeville, D Corpus Ch Kingsville 5, 6. Mathis, at Alice, Jan. Brownsville Austin West Point Smithville, Manchaca, Weimar, S Eagle Lak Columbia, Tenth Str First Str Walnut, W University South Aus JOHN San Antonio Utopia and Hondo, De Prospect 1 Governme Carrizo S Dec. 21. Uvalde, De Couilla, D Dilley Cir South Hill Del Rio, J Eagle Pass Moore Cir Rock Spri Barksdale Atascosa (City Miss. San Mar Kyle and Martindale Buda Cir. Lockhart, Dripping 11, 12. Tilman Cl 18, 19. Waelder a 25, 26. San Marcos Belmont (San An Mason, at London, a Menard, J Junction, Sonora, U Ozona, De Sherwood, San Ange N. San A Paint Roc Eden, at Miles, Jar Water V., Sterling, Garden, a Midland. NORTH Waxahachi, Texas. Maypearl, Bardwell, Forrester Grandview Itasca, Venus, Alvarado, Waxahachi Red Oak. Colori Rotan, Aspermot Dunn, Westbrock Camp Sp Snyder S Clayrems Snyder J

If the Baby is Cutting Teeth. Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

WEST TEXAS CONFERENCE

Llano District—First Round. Lampasas, Dec. 13. Kempner, at Clayton, Dec 14, 15. Johnson City, at R. V., Dec. 21, 22. Marble Falls, Dec 22, 23. Willow, at Willow, Jan. 4, 5. Blanco, at Live Oak, Jan. 7. Boerne, at Boerne, Jan. 9. Bandera, at Bandera, Jan. 11, 12. Center, Jan. 14, 15. Kerrville, Jan. 18, 19. THEOPHILUS LEE, P. E.

Cuero District—First Round. Ganado, at Louise, Dec. 14, 15. Cuero, Dec. 16. Yoakum, Dec. 21, 22. Shiner, Dec. 23. Smiley, at Rocky, Dec. 28, 29. Stockdale, Dec. 30. Buckeye, Jan. 4, 5. Palacios, Jan. 6. Port Lavaca, Jan. 11, 12. Nursery, Jan. 13. El Campo, Jan. 18, 19. Hope, at Williamsburg, Jan. 25, 26. R. A. ROWLAND, P. E.

Beeville District—First Round. Aransas Pass, at A. P., Dec. 13. Rockport and Ingleside, at R., Dec. 14, 15. Runge, Dec. 21, 22. Beeville, Dec. 28, 29. Corpus Christi, Jan. 4, 5. Kingsville and Falfurrias, at K., Jan. 5, 6. Mathis, at Mathis, Jan. 11, 12. Alice, Jan. 18, 19. Brownsville, at B., Jan. 25, 26. F. B. BUCHANAN, P. E.

Austin District—First Round. West Point, W. P., 2 p. m., Dec. 11. Smithville, 8 p. m., Dec. 12. Manchaca, M, Dec. 14, 15. Weimar, M., 2 p. m., Dec. 19. Eagle Lake, E. L., Dec. 21, 22. Columbia, 8 p. m., Dec. 23. Tenth Street, 11 a. m., Dec. 29. First Street, 8 p. m., Dec. 29. Walnut, W., Jan. 4, 5. University Church, 11 a. m., Jan 12. South Austin, 8 p. m., Jan. 12. JOHN M. ALEXANDER, P. E.

San Antonio District—First Round. Utopia and Sabinas, S., Dec. 14, 15. Hondo, Dec. 15, 16. Prospect Hill, Dec. 17. Government Hill, Dec. 18. Carrizo Springs and Batesville, B. Dec. 21, 22. Uvalde, Dec. 22, 23. Covilla, Dec. 27. Dilley Circuit, D., Dec. 28, 29. South Heights, Jan. 1. Del Rio, Jan. 4, 5. Eagle Pass, Jan. 5, 6. Moore Circuit, Jan. 11, 12. Rock Springs Cir., Jan. 18, 19. Barksdale Miss., Jan. 20. Atascosa Cir., Jan. 25, 26. City Miss., Jan. 29. A. J. WEEKS, P. E.

San Marcos District—First Round. Kyle and Maxwell, at K., Dec. 14, 15. Martindale Cir., at M., Dec. 21, 22. Buda Cir., at Buda, Dec. 28, 29. Lockhart, at Lockhart, Jan. 4, 5. Dripping Springs Cir., at D. S., Jan. 11, 12. Tilman Cir., at Harrison Chapel, Jan. 18, 19. Waelder and Thompsonville, at T., Jan. 25, 26. San Marcos, at San Marcos, Feb. 2, 3. Belmont Cir., at Nixon, Feb. 8, 9. D. K. PORTER, P. E.

San Angelo District—First Round. Mason, at Mason, Dec. 14, 15. London, at London, Dec. 16. Menard, at Menard, Dec. 17. Junction, Dec. 21, 22. Sonora, Dec. 28, 29. Ozona, Dec. 31. Sherwood, Jan. 1. San Angelo, morning, Jan. 5. N. San Angelo, evening, Jan. 5. Paint Rock, at Paint Rock, Jan. 7. Eden, at Eden, Jan. 8, 9. Miles, Jan. 11, 12. Water V., at Water V., Jan. 14. Sterling, Jan. 15. Garden, at G. C., Jan. 17. Midland, Jan. 19. W. T. RENFRO, P. E.

NORTHWEST TEX. CONFERENCE

Waxahachie District—First Round. Maypearl, at Maypearl, Dec. 14, 15. Bardwell, at Collier's Chapel, Dec. 18. Forrester, at Forrester, Dec. 21, 22. Grandview, Dec. 28, 29. Itasca, Dec. 29, 30. Venus, Jan. 4, 5. Alvarado, Jan. 5, 6. Waxahachie, Jan. 10, 12. Red Oak, at Red Oak, Jan. 11, 12. JAS. CAMPBELL, P. E.

Colorado District—First Round. Rotan, at Rotan, Dec. 14, 15. Aspermont Sta., Dec. 21, 22. Aspermont Mis., Dec. 21, 22. Dunn, at Dunn, Dec. 28, 29. Westbrook, at Westbrook, Dec. 21. Camp Springs, at C. S., Jan. 3. Snyder Sta., Jan. 4, 5. Clairmont, at Clair., Jan. 11, 12. Snyder Mis., at Bethel, Jan. 14.

Hermleigh, at Hermleigh, Jan. 15. Ro coe and Loraine, at R., Jan. 18, 19. Gail, at Gail, Jan. 23. Coahoma, at Coahoma, Jan. 25, 26. Lamesa, at Lamesa, Feb. 1, 2. Seminole, at Seminole, Feb. 8, 9. Stanton Sta., Feb. 15, 16. Big Springs Mis., Feb. 22. Big Springs Sta., Feb. 22, 23. Colorado Sta., Feb. 29, March 1. J. T. GRISWOLD, P. E.

Clarendon District—First Round. Amarillo Sta., Dec. 14. Canyon City, Dec. 15, 16. Lelia Mis., at Lelia, Dec. 21, 22. Claude Cir., at Claude, Dec. 28, 29. Canadian Cir., at Canadian, Jan. 4, 5. Miami Cir., at Miami, Jan. 6. Shamrock Cir., at S., Jan. 11, 12. McLean Cir., at McLean, Jan. 13. Groom Cir., at Groom, Jan. 14. Panhandle Miss., at P., Jan. 18, 19. Higgins Sta., Jan. 23. Ochiltree Miss., at O., Jan. 25, 26. Hansford Miss., at H., Jan. 28. J. G. MILLER, P. E.

Vernon District—First Round. Childress Station, Dec. 13. Kirkland Miss., at Gypsum, Dec. 14, 15. Crowell Station, Dec. 21, 22. Crowell Miss., at Margaret, Dec. 22, 23. Vernon Miss., at Thalia, Dec. 28, 29. Knox City, at Cliff, Jan. 4, 5. Vera, at Vera, Jan. 7. Seymour Station, Jan. 9. Munday Station, Jan. 11, 12. Wellington Miss., at Kelley, Jan. 18, 19. Wellington Station, Jan. 19, 20. Quail, at Quail, Jan. 20. Paducah, at Paducah, Jan. 25, 26. Goree, at Goree, Feb. 1, 2. Bomarton, at Bomarton, Feb. 2, 3. Spring Creek, at Spring Creek, Feb. 5. District stewards meeting at Methodist Church, Vernon, December 27, at 2:30 p. m. W. H. HOWARD, P. E.

Plainview District—First Round. Matador, Dec. 14, 15. Loydada, at F., Dec. 16. Plainview, Dec. 21, 22. Hale Center, at H. C., Dec. 28, 29. Silverton, at Vigo Park, Jan. 4, 5. Lckney, at L., Jan. 9. Turkey, at T., Jan. 11, 12. Lubbock, Jan. 16. Brownfield, at B., Jan. 18, 19. Gomez, at G., Jan. 19 night, 20. Hockley, Jan. 22. Emma, at E., Jan. 25, 26. Tehoka, at T., Feb. 1, 2. Post City, at P., Feb. 4. Friona, Feb. —. District Stewards' meeting at Plainview, December 19, at 8 o'clock p. m. All the pastors are invited. I trust the preachers will try to pay the mission and Orphanage assessments during the first quarter. G. S. HARDY P. E.

Georgetown District—First Round. Bruceville and Eddy, at E., Dec. 14, 15. Troy, at Pendleton, Dec. 15, 16. Belton Cir., at Cedar Creek, Dec. 21, 22. Moody, Dec. 22, 23. Salado, at Belle Plains, Dec. 28, 29. Holland, at Wilson's V., Dec. 29, 30. Rogers Mis., at Glorietta, Jan. 4, 5. Rogers and Heidenheimer, R., Jan. 5, 6. Taylor, Jan. 11, 12. Hutto, at Hutto, Jan. 12, 13. Belton, Jan. 18, 19. Florence, at Gravis, Jan. 25, 26. B. R. BOLTON, P. E.

Corsicana District—First Round. Thornton, at Steele's C., Dec. 14, 15. Kirk at Kirk, 11 a. m., Dec. 17. Munger, at Munger, 11 a. m., Dec. 19. Coolidge, at C., 7:30 p. m., Dec. 19. Corsicana, First C., 11 a. m., Dec. 22. Eleventh Ave., 7:30 p. m., Dec. 22. Alma, at Alma, Dec. 28, 29. Rice and Chatfield, at R., Dec. 29, 30. Kerens, at Kerens, 11 a. m., Jan. 2. Corsicana Cir., Harrison's C., Jan. 4, 5. Irene at Salem, 11 a. m., Jan. 7. Dawson, at Dawson, 11 a. m., Jan. 8. Purdon, at Mt. Zion, Jan. 11, 12. Brandon, at Mertens, Jan. 18, 19. Frost, at Frost, Jan. 19, 20. Barry, at Barry, Jan. 25, 26. HORACE BISHOP, P. E.

Dublin District—First Round. (First Part) Huckabay Cir., Huckabay, Dec. 14, at 11 a. m. Huckabay Sta. Dec. 14, 15. Stephenville Cir., Dec. 15, 16. Harbin Cir., Dec. 18, at 11 a. m. Granbury Mis, Granbury, Dec. 21, at 11 a. m. Granbury Sta., Dec. 21, 22. Dublin Sta., Dec. 29. J. G. PUTMAN, P. E.

Weatherford District—First Round. Aledo, at Benbrook, Dec. 14, 15. Cresson, at Cresson, Dec. 18. Springtown, at Springtown, Dec. 21, 22. Weatherford Sta., Dec. 28, 29. Millsap, at Holders Ch., Jan. 2. Santo, at Santo, Jan. 4, 5. Gordon, at Gordon, Jan. 5, 6. Strawn, Jan. 7. Thurber, Jan. 8. Ranger, at Ranger, Jan. 11, 12. Wayland, at Gunsight, Jan. 17. Crystal Falls, at C. F., Jan. 18, 19. Breckenridge, at B., Jan. 19, 20. Whitt and Bethesda, at W., Jan. 25, 26. Grafrod, at Grafrod, Jan. 26, 27. Peaster, at Agnes, Jan. 29.

Farmer, at Hawkins Ch., Feb. 8, 9. Graham Sta., Feb. 9, 10. Graham Mis., at Connor Ch., Feb. 10. Throckmorton, at T., Feb. 13. Elliasville, at E., Feb. 15, 16. M. K. LITTLE, P. E.

Brownwood District—First Round. Ballinger Station, Dec. 14, 15. Bronte, at Bronte, Dec. 16. Robert Lee, at Robert Lee, Dec. 17. Blackwell, at Blackwell, Dec. 18. Wingate, at Wingate, Dec. 19. Winters, at Winters, Dec. 20. Brownwood Station, Dec. 21, 22. Indian Creek, at Zephyr, Dec. 28, 29. Bangs, at Bangs, Jan. 4, 5. May, at May, Jan. 11, 12. Rising Star Station, Jan. 12, 13. Sipe Springs, at Sipe Springs, Jan. 13. Pioneer, at Pioneer, Jan. 14. Burket, at Burket, Jan. 15. Santa Anna, at Santa Anna, Jan. 18, 19. Winchell, at Winchell, Jan. 22. Talpa, at Talpa, Jan. 25, 26. Valera, at Valera, Jan. 26, 27. Gustine, at Gustine, Jan. 31. Comanche Cir., at White Point, Feb. 1, 2. Comanche Station, Feb. 1, 2. JAS. S. CHAPMAN, P. E.

Gatesville District—First Round. Jonesboro, at Levita, Dec. 14, 15. Gatesville Station, 7 p. m., Dec. 19. Valley Mills, at V. M., Dec. 21, 22. Clifton Station, Dec. 28, 29. Meridian Station, 7 p. m., Dec. 30. Meridian and Womack, at M., 11 a. m., Dec. 31. Hamilton Sta., Jan. 4, 5. Evant, at Liberty, 11 a. m., Jan. 7. Fairy and Cranfill's Gap, at Help, Jan. 11, 12. Crawford, at C., Jan. 18, 19. China Springs, C. S., 11 a. m., Jan. 21. Gatesville Mis., Jan. 25, 26. Turnersville, at Mt. Zion, Feb. 1, 2. Pearl, at Pideoke, Feb. 8, 9. Copperas Cove, at Topsy, Feb. 15, 16. J. M. SHERMAN, P. E.

Abilene District—First Round. Stamford, Dec. 13. Stamford Mis., at Jackson School House, Dec. 14, 15. Baird, Dec. 19. Cross Plains, at C. P., Dec. 21, 22. Abilene, Dec. 28, 29. Putnam, at Seranton, Dec. 31. Trent and Cross Roads, at T., Jan. 2. Nugent, at Nugent, Jan. 4, 5. Tye, at Tye, Jan. 7. Rule, at Rule, Jan. 11, 12. Haskell, Jan. 13. Weinert, at Weinert, Jan. 14. Tuxedo, at Fairview, Jan. 18, 19. Hamlin, Jan. 20. McCauley, Jan. 21. Truby, at Hodges, Jan. 25, 26. Capps, at Buffalo Gap, Jan. 27. Nubia, at Nubia, Jan. 29. Haskell Mis., at Plainview, Feb. 1, 2. Denton at Dudley, Feb. 8, 9. The District Stewards will meet in Abilene at the district parsonage, Jan. 9, 1908, at 5 o'clock p. m. JOHN R. MORRIS, P. E.

Fort Worth District—First Round. Joshua, Dec. 14, 15. Godly, at Bruce, Dec. 15, 16. Smithfield, at Smithfield, Dec. 21. Grapevine, at Grapevine, Dec. 22, 23. Arlington, Dec. 28, 29. Diamond Hill and Handley, Dec. 29, 30. Britton, at Britton, Jan. 4, 5. Mansfield, Jan. 5, 6. Kennedale, at Kennedale, Jan. 11, 12. Polytechnic Sta., Jan. 12, 13. Grandview, at Lyle Hill, Jan. 24. Covington, at Covington, Jan. 25, 26. Main St., Cleburne, Jan. 27. Anglin St., Cleburne, Jan. 26, 28. Mulkey Memorial, Jan. 29. First Church, Jan. 30. Central, Feb. 1, 2. Glenwood, Feb. 2, 3. Missouri Ave., Feb. 5. Riverside, Feb. 8, 9. North Fort Worth, Feb. 9, 10. Weatherford St., Feb. 15, 16. O. F. SENSABAUGH, P. E.

...aco District—First Round. Elm Street, Dec. 15. Hewitt, at Spring Valley, Dec. 18. Hubbard City, Dec. 22. Lorena, at Oak Grove, Dec. 26. Peoria, at Peoria, Dec. 28, 29. Whitney, Dec. 28, 29. Abbott, at Abbott, Jan. 1. Mt. Calm Jan. 4, 5. Mart, Jan. 8. Riesel, Jan. 9. Morgan, at Morgan, Jan. 11, 12. Bosqueville, at Greenwood, J. 15. West, Jan. 19. Aquilla, at Aquilla, Jan. 22. Penelope, at Malone, Jan. 25, 26. Axtell, at Axtell, Feb. 1, 2. W. L. NELMS, P. E.

NORTH TEXAS CONFERENCE

Greenville District—First Round. Quinlan Miss, Quinlan, Dec. 14, 15. Fairlie Cir., Fairlie, Dec. 21, 22. Wolfe City Station, Dec. 22, 23. Lee Street Cir., Lee St., Dec. 28, 29. Celeste Cir., Celeste, Jan. 4, 5. Kingston Miss, Kingston, Jan. 4, 5. Merit Cir., Merit, Jan. 11, 12. Commerce Miss., Central C., Jan. 18, 19. Commerce Station, Jan. 18, 19. Lone Oak Cir., L. O., Jan. 25, 26. Floyd Cir, Floyd, Feb. 1, 2.

Leonard Cir., Leonard, Feb. 8, 9. Campbell Cir., Campbell, Feb. 15, 16. Wesley Sta., Feb. 22, 23. Kavanaugh Sta., Feb. 22, 23. District Stewards will meet at Wesley Church, Greenville, Friday, December 29, 10 a. m. JNO. H. McLEAN, P. E.

Paris District—First Round. Blossom and Sylvan, at B., Dec. 14, 15. Detroit Sta., Dec. 22, 23. Deport Cir., at D., Dec. 28, 29. Rosalie Cir., at R., Jan. 4, 5. Roxton Cir., at R., Jan. 11, 12. Shady Grove Cir., at S. G., Jan. 18, 19. Annona Cir., at A., Jan. 25, 26. Emberson Cir., at Bethel, Feb. 1, 2. Paris Cir., at Hopewell, Feb. 8, 9. Woodland & Kanawha, K., Feb. 15, 16. Clarksville Sta., Feb. 23, 24. Clarksville Miss., at Liberty, Feb. 29, March 1. Bonham Street Sta., March 8, 9. Lamar Avenue Sta., March 15, 16. Bagwell Miss., at B., March 21, 22. Avery Miss., at A., March 28, 29. Centenary, April 5, 6. The District Stewards will meet in Centenary Church at 2 o'clock p. m., December 31, 1907. J. M. SWEETON, P. E.

Decatur District—First Round. Decatur Sta., Dec. 8. Decatur Cir., Dec. 14, 15. Paradise, Dec. 21, 22. Boyd and Garvin, Jan. 4, 5. Jacksboro Sta., Jan. 11, 12. Jacksboro Miss., Jan. 12, 13. Chico, Jan. 18, 19. Gilwood, Jan. 25, 26. Greenwood, Feb. 1, 2. Rhome, Feb. 8, 9. Alvarado, Feb. 15, 16. Bridgeport, Feb. 22, 23. Ponder and Krum, Feb. 29, March 1. Justin, March 7, 8. Bryson, March 14, 15. L. S. BARTON, P. E.

Terrell District—First Round. Pleasant Mound, Reinhardt, Dec. 14, 15. Royse, at night, Dec. 20. Fate, at Fate, Dec. 21, 22. Rockwall, Dec. 29, 30. Mesquite, Mesquite, Jan. 4, 5. Garland, at night, Jan. 8. Kemp, at Kemp, Jan. 11, 12. Kaufman, at night, Jan. 15. Crandall, at Seago, Jan. 18, 19. Mabank, at night, Jan. 22. Rosser, at Bethel, Jan. 25, 26. College Mound, Feb. 1, 2. Terrell, Feb. 4. Elmo, at Eden, Feb. 8, 9. Chisholm, Chisholm, Feb. 15, 16. The District Stewards will meet at Terrell at 10 a. m., Tuesday, Dec. 17. O. S. THOMAS, P. E.

Sulphur Springs District—First Round. Sulphur Springs Sta., 3rd Sun. Dec. Wynnboro Sta., 4th Sun. Dec. Como Cir., Como, 5th Sun. Dec. Cooper Sta., 1st Sun. Jan. Cumby Sta., Cumby, 2nd Sun. Jan. Pecan Gap, and B. F., P. G., 3rd Sun. Jan. Purley, Harmony, 4th Sun. Jan. Klondike, Good's Ch., 1st Sun. Feb. Birthright, Mahoney, 2nd Sun. Feb. Sulphur Bluff, Dike, 3rd Sun. Feb. Brashear, Bonanza, 4th Sun. Feb. Lake Creek, Enloe, 1st Sun. Mch. Rely Springs, Parks Co., 2nd Sun. Mch. Yowell, Pecan, 3rd Sun. Mch. J. F. ALDERSON, P. E.

McKinney District—First Round. Farmersville Station, Dec. 14, 15. Bress Ridge Cir, Verona, Dec. 21, 22. Princeton Cir., at P., Dec. 22, 23. Allen Cir., White's Grove, Dec. 28, 29. McKinney Station, Dec. 29, 30. Frisco, Cir., at Frisco, Jan. 4, 5. Prosper Cir., at Prosper, Jan. 5, 6. Celina Station, Jan. 11, 12. Farmers Branch and Carrollton, at C., Jan. 18, 19. Renner Cir., at Renner, Jan. 25, 26. Plano Station, Jan. 26, 27. Josephine Cir., at J., Feb. 1, 2. Wylie Cir., at Wylie, Feb. 2, 3. Weston Cir., at Weston, Feb. 8, 9. Anna Mission, Feb. 9, 10. The District Stewards will meet at the Methodist Church, McKinney, Tuesday, Dec. 31, 1907. J. F. PIERCE, P. E.

Bonham District—First Round. Randolph Mis., at R., Dec. 14, 15. Dodd and Windom, at Lauren's, Dec. 21, 22. Bonham Sta., Dec. 22, 23. Honey Grove Cir., at R. Pt., Dec. 28, 29. Petty Mis., at F. M. Jan. 4, 5. Ector Cir., at E., Jan. 11, 12. Bailey Cir., at B., Jan. 18, 19. Lamasco Mis., at L., Jan. 25, 26. South Bonham and Ravenna, at R. Feb. 1, 2. Trenton Cir., at Marvin, Feb. 8, 9. Gober Mis., at G., Feb. 15, 16. Ladonia Sta., Feb. 22, 23. Brookton and High, at B., Feb. 28, March 1. Petty and Whiteock, at W., Mar. 7, 8. M. L. HAMILTON, P. E.

TEXAS CONFERENCE

Pittsburg District—First Round. Linden, at Cedar Grove, Jan. 3. Queen City, at Queen City, Jan. 4, 5. Atlanta Sta., Jan. 5, 6.

Gilmer Cir., at Hamel's Ch., Jan. 11, 12. Gilmer Sta., Jan. 12, 13. Dalby Springs, Godl Prai., Jan. 18, 19. New Boston and DeKalb, at N. B., Jan. 19, 20. Nash, at Nash, Jan. 25, 26. Texarkana, Hardy Memorial, Jan. 26, 27. Redwater, at Redwater, Feb. 1, 2. Texarkana, Central, Feb. 2, 3. Winfield, at Winfield, Feb. 8, 9. Mt. Pleasant Sta., Feb. 9, 10. Coffeeville, at Cox Chapel, Feb. 12. Pittsburg Cir., Reeves Ch., Feb. 15, 16. Pittsburg Sta., Feb. 16, 17. Kelleville, at Shiloh, Feb. 22, 23. Jefferson Sta., Feb. 23, 24. Cason, at Alina, Feb. 29, March 1. Daingerfield, at Daingerfield, Mar. 1, 2. Naples and Omaha, at N., March 7, 8. Quitman, at Quitman, March 12. Leesburg, at Maple Spgs., Mar. 14, 15. The District Stewards will meet me at the church in Pittsburg, December 27, at 1 o'clock p. m. R. A. BURROUGHS, P. E.

Brenham District—First Round. Buckholts, at Buckholts, Dec. 28, 29. Cameron, Dec. 29, 30. Thorndale and D., at Friendship, Jan. 4, 5. Milano, Jan. 11, 12. Rockdale, Jan. 12, 13. Giddings, Jan. 17, 18. Caldwell Miss., Jan. 25, 26. Caldwell Sta., Jan. 26, 27. Bellville, Feb. 1, 2. Sealy, Feb. 2, 3. Other dates will follow. A. A. WAGNON, P. E.

Beaumont District—First Round. Kountze Sta., at Kountze, Dec. 14, 15. China and Sour Lake, at S. L., Dec. 18. First Church, Beaumont, Dec. 22, 23. Cartwright Chapel, at C., Dec. 29, 30. Silsbee Cir., at Silsbee, Jan. 4, 5. Corrigan Cir., at Moscow, Jan. 11, 12. Laurelia Cir., at Laurelia, Jan. 15. Nederland Cir., at Port Neches, Jan. 18, 19. Saratoga and Batson, at B., Jan. 22. Port Arthur, Jan. 26, 27. Burkeville Cir., at Newton, Feb. 1, 2. Call Cir., at Call, Feb. 5. Orange Sta., at Orange, Feb. 8, 9. Brownel and Brookline, at Brownel, Feb. 12. Jasper Cir., at Byerly Camp-ground, Feb. 14. Jasper & Kirbyville, at K., Feb. 15, 16. Warren Cir., at Warren, Feb. 19. Woodville Cir., at W., Feb. 22, 25. Camden Cir., at Camden, Feb. 26. Livingston Cir., at Goodrich, Feb. 29, Mar. 1. Amelia Cir., at Port Bolivar, Mar. 4. Wallisville Cir., at W., Mar. 7, 8. Liberty Cir., at Dayton, Mar. 14, 15. The District Stewards will meet in Beaumont in the pastor's rooms in First Church, January 8. The District Trustees are requested to be present also. D. H. HOTCHKISS, P. E.

Calvert District—First Round. Kosse and Bremond, at K., 4 p. m., Jan. 2. Rosebud Sta., Jan. 4, 5. Petteway, at Petteway, Jan. 11, 12. Calvert Sta., Jan. 15. Lovt and Durango, at D., Jan. 18, 19. Marlin Sta., Jan. 22. Reagan and Stranger, at R., Jan. 25, 26. Hearne and Millican, at H., Jan. 29. Fairfield and Dew, at F., Feb. 1, 2. Teague Sta., Feb. 2, 3. Jewett, at Jewett, Feb. 7-9. Franklin Sta., Feb. 9, 10. Travis and Chilton, at T., Feb. 15, 16. Iola Miss., at Iola, Feb. 22, 23. Centerville, at C., Feb. 29, March 1. Wheelock, at Wheelock, March 7, 8. Bryan Sta., March 14, 15. The District Stewards will meet in the Methodist Church at Hearne, on Thursday, December 26, at 4 p. m. E. L. SHETTLES, P. E.

NEW MEXICO CONFERENCE

Albuquerque District—First Round. Portales, Dec. 14, 15. Elida, Dec. 16, 17. Elida Circuit, Dec. 19, 20. Kenna, Dec. 21, 22. Grady, Dec. 28, 29. Taiban, Jan. 4, 5. B. T. JAMES, P. E.

El Paso District—First Round. Alamogordo, December 14, 15. El Paso, Trinity, Dec. 21, 22. J. B. COCHRAN, P. E. 1107 Boulevard, El Paso, Texas.

"Repentance toward God, however earnest and sincere, without faith towards our Lord Jesus Christ, is not complete or satisfying. There may be a change of will, producing a change of actions, which are done in order to pacify conscience, and to obtain God's favor in return; but this is not enough."

Catarrah Cannot be Cured with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrah is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrah Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrah Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrah. Send for testimonials free. F. J. CHENEY & CO., Props., Toledo, O. Sold by Druggists, price 75c. Take Hall's Family Pills for constipation.

Special Prices on Holiday Draperies

We promise a veritable bargain feast in odd lots of Portieres and Lace Curtains, always acceptable at this season of the year. They make an unusually appropriate Christmas gift and the range of prices is sufficiently varied to fit all pocketbooks. We only mention a few of those reduced;

- \$5 and \$5.50 Portieres, with Persian borders, reduced to \$4.15
- \$5.00 to \$6.00 Portieres, handsomely fringed, in all the staple colors, reduced to \$4.20
- \$6.75 to \$7.50 Portieres, with wide tapestry borders in red or green, are now reduced to \$5.30
- \$8.50 to \$9.00 Mercerized Portieres, with or without borders, reduced to \$6.90

EXTRA SPECIAL—Fifty 69-inch Couch Covers, in two colorings, very heavy and long, to close at \$1.45

In Lace and Muslin Curtains we have reduced lots all through the line.

- Ruffled Muslin Curtains, sell at \$6, reduced to \$5.50
- Ruffled Muslin Curtains, with plaited borders, sell regularly at \$1.25, reduced to \$1.00
- Cable and Nottingham Lace Curtains, sell regularly for \$3.25, reduced to \$2.55
- Champagne Lace Curtains, with applique borders, reduced to \$4.55
- Finer Champagne Lace Curtains, in Art Nouveau borders, reduced to \$6.49
- Trillis bordered Champagne Lace Curtains, reduced to \$11.75
- Finer ones in openwork, bordered in a great variety of patterns, reduced to \$12.50, \$13.50, \$16.50 and \$17.50

Ladies' Christmas Neckwear

We have a lot of dainty Neckwear Pieces put up one in a box just for the holiday trade, in Stocks, Jabots and Beau Brummel effects, 25c to \$2.50

- New Neck Ruffs in Chiffon and Brussels net, in black and colors with nice Long ends, or you can have ribbon ends if you prefer, \$2.25 to \$7.00
- Coque Feather Boas, in evening shades, \$4.50
- Coque Feather Sets, Muff and Boa to match, \$15.00, reduced to \$11.50

Christmas Handkerchiefs for Ladies and Children

We have a large variety of box Handkerchiefs, 3 in a box

- Children's Hemstitched Initial Handkerchiefs, 3 in box, per box \$2c
- Ladies' Sheer Crossbar Linen Handkerchiefs, 6 in a box, \$1.50
- Ladies' Sheer Crossbar Linen Initial Handkerchiefs, 6 in a box, \$1.25
- Ladies' Hemstitched Irish Linen Initial Handkerchiefs (Sanger Bros' special), box of 6 \$1.40
- Ladies' Half Laundered Sheer Shamrock Linen Initial Handkerchief, 6 in a box \$2.00
- Ladies' Dainty Embroidered Handkerchiefs, in hemstitched and scalloped borders, 25c and \$1.00

We are showing a large assortment of Dainty French Hand Embroidered Handkerchiefs, 1 in a box, 75c, \$1.00, \$1.50 up to \$12.50

- New effects in Ladies' Princess and Duchess Lace Handkerchiefs, \$2.50 to \$5.00
- Plain and Embroidered Linen Handkerchiefs, centers 7x8 inches square on sale at 25c \$50c

Mail Section **SANGER BROS** Dallas Texas

DALLAS METHODIST PASTORS' CONFERENCE.

The conference met at 10 a. m. last Monday morning in the parlors of the Methodist Publishing House, 296 Elm Street; Rev. A. L. Andrews, President, in the chair, and J. W. Hill, Secretary, at the table. Prayer by Bro Douglas.

Present: A. L. Andrews, J. L. Morris, D. Schimpf, A. E. Prince, H. A. Bourland, W. D. Bradfield, J. M. Peterson, G. H. Adams and J. W. Hill!

Visitors: Walter Douglas, W. C. Crowson, W. H. Evans and J. N. Hunter.

All the pastors made encouraging reports. Congregations were good in all the Churches, and four conversions and twenty-two accessions were reported. The revival spirit is manifest amongst us, and much hope was entertained that this should be a year of great ingathering by Dallas Methodism.

The topic of the day, "The Needs of Dallas Methodism," was then taken up, Bro. Morris leading off, followed by several of the brethren. The consensus of opinion was that we should plant our Church in every destitute point in the city this year, and that the pastors should unite in holding meetings in these needy places as steps in the direction of permanent occupancy.

Drs. Peterson, Bradfield and the Chairman were appointed a committee on program.

Several matters of local importance were discussed, after which, the hour of adjournment having arrived, the conference closed with the benediction by Bro. Prince.

J. W. HILL, Secretary.

THE CHURCH'S DUTY.

All of us are believers in and loyal supporters of denominational institutions of learning, but are failing to see not only a great opportunity, but one of the few things absolutely essential to the preservation of our Church in its active, missionary spirit.

The Methodist Church ought to erect a large dormitory in Austin to be used as a home by our girls attending the University. I do not desire to change this great non-sectarian institution, but it is obvious to those familiar with prevailing conditions at the capital city that the Church should provide a well regulated spiritual home for their girls who will become leaders in social circles in their various communities throughout Texas.

Shall we not see to it that they are, also, religious leaders—missionaries—to the rising generation? The college girl is, also, more frequently than any other, the one who volunteers for mission work in the foreign field.

Some will say that we should send our girls to our own schools, but the fact that they are not sent to these schools does not lessen the Church's responsibility for them. The Episcopalians and Christians have already recognized this great need, which is shown by the former building a dormitory, by the latter providing a Bible Chair where students may hear lectures and take Bible courses of university grade. Are we going to be last in the race, or shall we not make an honest effort in this direction, trusting God that the work will be finished in a manner befitting our great denomination? JOHN KETCHY.

RESOLUTIONS OF RESPECT.

Whereas, In the dispensation of an all-wise Providence our beloved brother and former Sunday-school Superintendent, S. N. Hood, has been removed from our midst and transplanted to a fairer clime; therefore, be it Resolved, That in the death of Bro. Hood our community has lost an upright and public spirited citizen, the Church a true, faithful and active member and the Sunday-school a zealous and indefatigable worker.

Resolved, That we sympathize deeply with the bereaved family in this their night of sorrow, and commend them to the care of Him who is so tender and so loving that he cares even for the tiny swallow when it falls.

Resolved, That a copy of these resolutions be furnished the family of Bro. Hood and a copy sent to the Christian Advocate for publication.

MRS. LEE NANCE,
MRS. KITTY BROTHERTON,
B. L. BRANSON,
Wheatland, Texas. Committee.

MARRIED.

Poston-Jones.—At the home of the bride in Bosque County, Texas, on the night of November 20, 1907, Mr. D. T. Poston and Miss Mollie Jones, Rev. Neal W. Turner officiating.

Gayle-Crenshaw.—At the Methodist Church in Edna, Texas, November 27, 1907, at 6:30 p. m., Mr. A. D. Gayle and Miss Ida V. Crenshaw, Rev. A. Y. Old officiating.

Gregory-Bonham.—At the parsonage in Edna, Texas, November 27, 1907, Mr. W. W. Gregory and Mrs. Jerie Bonham, at 7:15 p. m., Rev. A. Y. Old officiating.

Russell-Hamlin.—Mr. W. W. Russell and Miss Nannie Hamlin in Garland, Texas, December 8, 1907, Rev. W. R. McCarter officiating.

Page-Bush.—At the home of the officiating minister, in Goldthwaite, Mills County, Texas, December 4, 1907, Mr. James R. Page and Miss Kate Bush, Rev. G. W. Templin officiating.

BOOK NOTICES.

The Listening Heart, by Jno. A. Kern, and published by Fleming Revell Company. Dr. Kern is Professor of Practical Theology in Vanderbilt University, and capable of writing just such a book as the one before us. It is an exposition of a series of devotional passages found in the Scriptures and a very helpful volume to a higher spiritual life.

Stories and Parables, by Rev. George R. Stuart, and published by Smith & Lamar. Everybody knows George Stuart, the great revivalist, and this book comprises the cream of his many sermons. Evidently he has taken the best out of them all and put into this book.

The Pastor's Place of Privilege and Power in the Sunday-school, by E. A. Fox, and published by Smith & Lamar. This little volume is intended to point out the exact place of the pastor in the Sunday-school, and it does it well. Not every pastor understands this subject, and it would be of benefit to all of them to read this volume.

Confederate Echoes, by A. T. Goodloe, and published by Smith & Lamar. This is a thrilling book, written by an old ex-Confederate soldier, one who went through the Civil War, and the incidents and history it contains passed under his personal observation. Mr. Goodloe is also an aged minister of the gospel, and a writer of no mean reputation. It is not only a well-written volume, but it is an actual contribution to the history of the Confederate struggle, from the standpoint of a true Southerner.

Sermons in Illustration, by Rev. Franklin Noble, D. D., and published by E. B. Treat & Co. Dr. Noble is one of the authors of the Standard Dictionary, and a man of fine literary attainments. These illustrations are taken from the sermons of a lifetime, and they are rich and full of fresh truth. They are more than mere stories. In this volume passages of Scripture are taken, and these illustrations are made to throw light upon them. The book is very suggestive.

Dallas District—First Round.

Lancaster, Dec. 14, 15.
Erway Street, Dec. 15, 16.
Cochran and Maple Avenue, at C, December 21, 22.
First Church, Dec. 22, 23.
Cedar Hill and Duncanville, at C. H., Dec. 28, 29.
Wheatland & DeSoto, at W., Jan. 4, 5.
Grace, Jan. 5, 6.
Argyle, at Argyle, Jan. 11, 12.
Trinity, Jan. 12, 13.
Lewisville, Jan. 18, 19.
Oak Lawn, Jan. 19, 20.
Grand Prairie and West Dallas, at West Dallas, Jan. 25, 26.
City Miss., Feb. 1, 2.
Hutchins and Wilmer, at W., Jan. 8, 9.
Oak Cliff, Feb. 15, 16.
District Stewards will please meet at Oak Cliff Church December 19, at 10 a. m. J. L. MORRIS, P. E.

Huntsville District—First Round.

Navasota Station, Dec. 7, 8.
Dodge Mis., at Riverside, Dec. 14, 15.
Madisonville Mis., at G., Dec. 21, 22.
Madisonville Sta., Dec. 22, 23.
Hempstead Mis., Dec. 28, 29.
Grapeland and Lovelady, at L., Jan. 1.
Willis and Montgomery, W., Jan. 4, 5.
Conroe Sta., Jan. 5, 6.
Waller Cir., at Magnolia, Jan. 9.
Anderson Cir., at Anderson, Jan. 11, 12.
Stoneham and Plantersville Cir., at S., Jan. 12, 13.
Crockett Sta., Jan. 18, 19.
Huntsville Sta., Jan. 19, 20.
Trinity and Onalaska, at O., Jan. 26, 27.
Willard Cir., at Carmona, Feb. 1, 2.
Groveton Sta., Feb. 2, 3.
San Jacinto Cir., at Farris, Feb. 8, 9.
Sheppard and Cleveland, at Fostoria, Feb. 15, 16.
Cold Spgs. Cir., Waverly, Feb. 22, 23.
District stewards will please meet me at Conroe, December 26, at 7 p. m., at the Methodist Church. H. C. WILLIS, P. E.



GASTON M. DETHIER, Organist of St. Francis Xavier's Church, Head of the Organ Department of the Institute of Musical Art of the City of New York, and one of the greatest organists in America, writes as follows concerning the

Mason & Hamlin ORGANS

"Playing the Licut Organ is to me like interpreting a Mozart Sonata, and when speaking of that organ, it seems that I hear yet the exquisite sweetness of its tone. It has nothing of the nasal tone common to the harmonium, but the noble, harmonious, rich sonority of the pipe organ. The admirers of Wagner can now enjoy in private his orchestration, for the Licut Organ possesses among its combinations an amazing imitation of the wood and soft brass instruments. The touch is perfect. In a word, the Licut Organ is the ideal instrument for small churches and parlors, and considering its price, I would recommend it for all organ purposes as the most practical instrument." (Signed) GASTON M. DETHIER.

The experience of half a century of organ building has made these instruments possible.

Send for catalogue giving full particulars.

Mason & Hamlin Co. BOSTON.

A BEAUTIFUL 1908 CALENDAR

FREE

We positively and permanently cure the Whiskey and Morphine Habits or disease. While we treat hundreds of patients annually there are thousands blinded to their condition, and it is difficult to reach them in the proper way, so we want every one's help. Send us the names and addresses of three persons needing treatment, together with the name and address of the person mostly interested in such case, relation, etc., and we will send you, post paid, a beautiful calendar, entitled "Home, Sweet Home," with a description of the home of the author, the song, etc. All correspondence strictly confidential. Write to-day

WHITE SANITARIUM
(122 Tyler St., Oak Cliff)
DALLAS, TEXAS.

PREACHER WANTED. I need a preacher (unmarried) for a circuit of four appointments in the mountains. The salary will be about \$100 and board. Health conditions are as perfect as can be found anywhere. Those writing must send recommendations rather than references. Address, A. J. WEEKS, P. O. San Antonio District, West End, San Antonio, Texas.

PREACHER WANTED.

I want a preacher of experience to take charge of a good circuit that will pay \$500 or more. There is no parsonage. Send testimonials.

JNO. R. MORRIS.
Arlton, Texas.

Gainesville District—First Round.

Pilot Point, Dec. 14, 15.
Era and Bolivar, at Era, Dec. 21, 22.
Sanger and Valley View, at Valley View, Dec. 22, 23.
Broadway, 7:30 p. m., Dec. 23.
Woodbine Cir., at W., Dec. 28, 29.
Denton Street, Dec. 29, 30.
Myra Cir., at Myra, Jan. 4, 5.
Rosston Cir., at Rosston, Jan. 11, 12.
Marysville Mis., at M., Jan. 18, 19.
Collinsville and Tioga, C., Jan. 25, 26.
Aubrey Cir., at Aubrey, Feb. 1, 2.
Denton Sta., Feb. 2, 3.
Bonita Cir., at Bonita, Feb. 8, 9.
Wesley and Burns, at W., Feb. 15, 16.
Dexter Mis., at Dexter, Feb. 22, 23.
D. H. ASTON, P. E.

A NOTE—PERSONAL.

After closing up the conference year and getting strong enough to pack up our chattels, we came to our home at Lampasas. So our friends may find us and correspondents address us at Lampasas, Texas. Am just convalescing from a third attack of malarial fever since my long spell of afflictions in September.

JEROME HARLSON.

McKINNEY DISTRICT.

The District Stewards will meet at the Methodist Church, McKinney, Tuesday, Dec. 31, 1907, at 1:30 p. m. J. F. PIERCE, P. E.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 157, South Bend, Ind.

SWITZER WOMAN'S COLLEGE AND CONSERVATORY.

With pleasure we announce that Switzer Woman's College and Conservatory is in a fine, healthy condition, notwithstanding the financial depression. The girls are happy and hopeful of making the best year of their lives. The teachers are alive to their duties and doing effective work. Miss Grace Switzer, who has been pianist and accompanist in the Castle Rhine Company, of the Rice Bureau, this fall will take her place after the Christmas holidays in the conservatory. While the piano department has been better than usual, the prospect is fine for quite an increase. Her presence will give new life and vigor to the school, owing to the great success of the lyceum number to which she belongs and of which she is Business Manager.

Elizabeth Switzer, in company with her mother, being among the artists of their kind at Chautauque, N. Y., last summer, has added new zeal and skill to her class work in expression, yet she finds time to answer a few of the many calls to give entertainments in the neighboring cities on Friday and Saturday evenings.

Nine lyceum numbers give our pupils an inspiration for higher attainments in all lines of culture. Our girls have never been so interested in the study of the Bible, which has become a prominent feature in the school. Every incentive is placed before the pupils to make them excel in their work and become practical Christian women, the only kind that build up a community or adorn a home.

D. S. SWITZER.
Itasca, Texas.

POLYTECHNIC COLLEGE NOTES.

The first term of the present school year will close December 31, 1907. This has been the most satisfactory year, so far, in the history of the institution. The faculty is larger and better equipped; the student body shows a marked improvement over any previous year. The Primary Department was discontinued at the beginning of the year. This was an advance step, and the results have been most gratifying. With our high standard for college entrance we now have 113 in college classes; and, should our entrance requirements be as low as the majority of our denominational schools, we would have at least 165 college pupils. Only eight colleges in our Church reported last year a greater number of pupils than the Polytechnic. From our large and most efficient Preparatory

Department will come an increasing number in the future.

Five years ago we had only eighteen college pupils; now, according to average requirements, we have 165. This shows something of the wonderful progress the school is making along the line of college work. Our distinctive gain this year has been in the college classes and in the fourth year of the preparatory school. Judging from the past few years, it is safe to say that within the next few years we will have at least 300 college pupils in the Polytechnic College. The enthusiasm of the faculty and the aggressive management of the school or prophetic of great things within the next five years. Preparations are already being made to add two men to the faculty next year in order to meet the growing demands.

The Northwest Texas Conference, at its last session, expressed its approval of the college by granting a liberal increase in its appropriation to this work. Such substantial approval is highly appreciated by the school and its friends. Our next term opens December 31, 1907.

C. L. BROWNING.

LETTERS ABOUT OUR LITTLE JAPANESE GIRL.

I have before me two letters—both returned to me because unclaimed. The addresses on them are Mrs. M. L. Kemp, Little Rock, Ark; Mrs. Ella Goodwyn Carter, San Antonio, Texas. To the latter address I had a copy of Go Forward sent for a year. Both of these ladies wrote me beautiful letters about the work I've been doing for Japan, and each of them sent me five dollars, and I was very sorry indeed to have my letters of thanks to them returned; and I will ask the Advocate to publish this for me, hoping they will see that their money has been received and is now on the way to the Oita Church in Japan.

MRS. SIMEON SHAW, Temple, Texas.

WILL AID THE BRETHREN.

I am ready and willing to assist in meetings when needed. Like all mortals here below, I'm not infallible; yet withal the Lord has graciously blessed my imperfect labors. I had many calls last year I could not meet, but if the brethren could scatter their meetings through the year I could give more and better service. So give me dates soon as possible and you can fix the place.

F. M. WINBURNE.
Glen Rose, Texas.

Poisons accumulate in the system when the kidneys are sluggish—blotches and bad complexion result—take Hood's Sarsaparilla.